

Der Lutheraner.

God's Word and Luther's Doctrine
Shall Never Perish.

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Vol. 81.

St. Louis, Mo., Jan. 6, 1925.

No. 1.

To the new year!

Solicitation.

Oh don't go in there? Year in - Alone!
Thou find'st neither rest nor repose, As in
pleasure, so in burden. The burden would be
too heavy for thee, The lust would leave thee
too empty. O go not into the year - Alone!

Choose for thy life's star - The Lord!
He walks with you all the way to heaven. Goes
before thee at every step. He alone is the strong
staff, Who leads safely to the grave. Therefore
choose for thy life's star - The Lord!

Please.

Lord, don't leave me alone, not one
step;
Where I go out and in, there you
come!
Sit or stand I. Abide, O Lord, with
me, that I may never lose thy
nearness.

When I am alone at home, Stay
by my side; Give me in the
world's roar Even thy geleid!
Should I forget thee, thy eyes do
call
Out of confusion I hurry back.

My life's path becomes thorny and
narrow. That I cannot go on in the throng,
Then carry me, O Lord Christ, through the
peril, Bring me home where thou art, To
the blessed host!

The turn of the year.

The year 1924, which now lies behind us, was for our dear Synod rich in kindly gifts from our gracious and merciful God. While in other countries there is still unrest and the peoples cannot rest, God has given our country noble peace and with it all the glorious gifts that He has in His wake. He also gave us rain from heaven and fruitful times, so that our barns are filled and now give their supply. It is true that many enemies were at work during the past year, who wanted to use the powers of the state to rob us of our glorious treasure, freedom of conscience, and to

especially with our Christian schools. But God, who holds the hearts of the nations in his hand and directs them like streams of water, has destroyed such attempts by the vote in the November elections. The district synods (twenty-eight in number) have been able to meet undisturbed. Doctrine was diligently pursued in the sessions, and the many representatives from far and near deliberated in one mind and spirit upon the business of the church, and encouraged one another to the faithful practice of their Christian profession.

The great building project that we planned at the beginning of the year for our various teaching institutions, God made us succeed through petition and understanding. It did not turn out

It turned out that our congregations had subscribed about P5,000,000, but so much of this sum flowed in that most of the approved buildings could be started and are now nearing completion. Thus our new seminary in St. Louis grows from day to day under the hands of the industrious workmen and gains more and more in form and shape to the delight of all who visit the place. The good Lord has also again filled our teaching institutions with pupils in the fall, not overlooking especially our teacher seminaries, so that River Forest, with its 382 pupils, at present ranks first in number. The Lord has graciously presided over our missions at home and abroad, opening many doors and giving power and emphasis to the word.

Thus our whole synod, all our congregations and each individual member, looking back on the year that has now passed, has great cause to praise God's goodness and faithfulness. Oh, if God had wanted to deal with us according to our merits, he would have had to deny us all these gifts and instead punish us with his punishments. How lukewarm and indolent we have been in the use of the means of grace, how careless in our Christian walk, how indifferent in the fight against sin, how so unwise in the use of our earthly goods! Certainly, God's goodness, which we have so abundantly experienced in the last year, must lead us to repentance, so that we confess with the first article: You have given us all this, dear God, out of pure fatherly, divine goodness and mercy, without any merit or worthiness on our part. For all these things we owe thee thanks, praise, service, and obedience.

If we thus close the year 1924 with a lively realization of the great search for grace of our God in our own unworthiness, then we will enter the new year with the earnest resolution to thank and praise God for His goodness. And let us not forget that the highest and most pleasing thanksgiving to God is when we diligently use his gifts for our and our fellow men's temporal and eternal salvation, thus diligently letting the word dwell among us and constantly refreshing ourselves in our homes and churches with the sweet gospel of God's grace in Christ Jesus, and bravely resisting all that wants to rob us of this treasure, such as indifference to pure doctrine, logism, and love of the world. Let us also not forget that God earnestly urges us to have mercy on the young people, and for this purpose, wherever possible, establish and maintain Christian weekly schools. God greet our churches in the filled teachers' seminaries, where about 600 young men are at present studying to offer themselves to the churches for the service of children in the years to come. Let's thank God and use those gifts while they are there! And where circumstances make it impossible to establish a weekly school, let the congregations and pastors not be content with the meager Sunday school, but then establish summer school, Saturday school, and evening school, in which the pastor, as a faithful shepherd, gathers the lambs of the congregation around him and feeds them in the green pastures and leads them to the fresh water.

Our synodal program is to collect all the money for the synodal building fund in 1925 and to tackle all the remaining buildings. May the Lord in grace grant us success in this, not so that we may then lay our hands in our laps, but so that we may have a free hand for our missions! From all parts of the vast field, from the United States and Canada, from South America and Europe, from India and China, come moving petitions complaining that the work suffers and is hindered by lack of the necessary localities. Many a missionary begs God daily to provide him with a little room, an ecclesiastical home, where he can break the bread of life. Nowadays, at least in the large cities, it is hardly possible to bring the Gospel to the people properly if there is no chapel.

The year 1925, which has now opened its doors to us, shall, according to God's gracious counsel and will, be a year of salvation, a pleasant time in which poor sinners shall find their Saviour and the holy Christian Church shall be built.

Let us all be God's fellow workers in this!

F. Pfotenhauer.

Greening Trees.

He is like a tree planted by the rivers of water, that bringeth forth his fruit in his season; and his leaf fadeth not away; and whatsoever he doeth prospereth. Ps. 1, 3.

Whoever lives in southern California can imagine himself transported to the Promised Land without much effort. As once the Israelites, so he too can dwell under his fig tree. The many palm trees remind him of the palm branches that were strewn on JEsu's path when he made his entry into Jerusalem. As in the Promised Land, so here are gardens of lemons and olives, but also arid lands and deserts. Furthermore, here are the roaring sea and valleys, hills and mountains. The delicious fruits that grow here are similar to those that the spies brought back from Canaan. As they struck the sickle in the days of Joel when the harvest was ripe, so they strike the sickle and scythe with the stone here when they want to cut green fodder for the fowl. Thus one is reminded of the Promised Land at every turn. The local water conditions are particularly reminiscent of the many sayings of the psalmists and prophets that refer to water.

In the winter months the rainfall is usually so abundant that the earth is soaked and saturated with water. Then the fruit trees feast on the delicious wetness and draw juice and strength from the soil for the future harvest. When the rainy season is over, the lack of rain must be replaced by artificial irrigation. Last winter it rained, but not enough to saturate the fruit trees properly. The result was that the peach trees got their blossoms at least a month later than usual. The blossoms came sparingly, were feeble, and almost all perished. With the leaves it was still more meagerly ordered. The trees were so bare for a long time that

of the Missionary Conference. O dear professor, where is the fault that we Christians are so lukewarm and do not go with joy to our work, which is commanded us by our Saviour with the words: "Go ye into all the world, and preach the gospel"? We, dear Christians, should do it ourselves and encourage ourselves and others to work better and pray more diligently than before, and not always wait until the pastor does it. We should spare our pastor in general and not expect all exhortation from him. After all, it is our business, and it is often ill reckoned to the pastor. Though it is a large sum that is needed, yet it is but a small one. If every communicating member would give a dollar, the worry would be removed. Surely it is well worth the trouble. Fellow Christians, need we not be ashamed and bow our heads to the earth when we read: There is no thought of extending our missionary work? Whereas the dear God opens the doors for us, shall we say to the loving God, Open no more doors, we can do no more? And if we wanted to say it, I must confess, we would not be telling the truth. We can, if we will; only it is too much for our flesh. So let us raise the few thousand quickly, so that the work may go on and not falter. O Lord, let us succeed! Help, the new year is coming on!" L. F.

To the ecclesiastical chronicle.

From our Synod.

Our "Lutheran". With this number our oldest church paper enters upon its eighty-fifth year. It is not its custom to say much about what it will do and bring to its readers in the new year. With God's help, he will remain what he has been up to now, a witness who stands up for God's Word and Luther's teaching, unchanged and unwavering, in word and deed, at the right time or at the wrong time, and proclaims both, as our time and the circumstances of our time make it necessary. In this way he wants to serve all his readers, who number in the thousands and tens of thousands, and in them our Synod, to which they belong, and the Church in general. Thus he will always bring at the head a word of doctrine, a consideration of a Scripture truth. It will further deal with questions of Christian life. He will make announcements from church life, bring news from our high and low schools, from our congregations and from congregational life. He will mention and discuss events in other circles, not as a mere news bulletin, but in order to test everything against Scripture and to illuminate it with Scripture. Smaller edifying things shall also be found in his columns. Especially in this year, as in the last months, he will draw attention to the high, holy work of the mission in its various branches, in order to inform his readers about it and thereby to interest them in it. May God give to the will also the accomplishment, and may all his readers lift up praying hands to God also for their "Lutheran", so that he may rightly wait for his ministry and rightly direct it to the glory of the Lord and to the great advancement of his kingdom.

L.F.

More space, more staff. Our "Lutheran" can from now on, as our readers will have noticed in the last months, devote more space to news from the mission field. The decision of the synod in Fort Wayne "to provide more space for mission reports and other appropriate reading material in plain language . . . Instead, the individual

The "list of gifts in the receipts is omitted" has been taken into account. The detailed receipts have to a large extent been omitted, and also in other respects more space has been gained by various changes in the printing, without any disadvantage to the matter. But mission news can only be brought if it is reported to the "Lutheran". And therefore to all, especially to those who work in missions, whether as members of the various mission commissions or as missionaries, the urgent request and plea goes out that such reports be made. In general, we would like to remind you once again that the title page of the "Lutheran" says: "Published by the Evangelical Lutheran Synod of Missouri, Ohio and other states" and then only: "Edited by the teaching staff of the theological seminary in St. Louis." The "Lutheran" is the organ, not of the faculty, but of the Synod. And just as every member of the Synod should regard the "Lutheran" as his own paper, and therefore do his utmost with all earnestness and zeal to distribute it, so may, and indeed certainly should, those who have the time, strength, skill, and aptitude to do so, cooperate in its contents. Our Synod has so many capable workers who could and should place their God-given gifts at the service of the paper. This applies especially to those who are entrusted with a special office - in authorities and commissions, in teaching institutions and in synodal offices. In this way the contents of the Bulletin can also be made more and more varied. "Many gifts - one spirit." L.F.

Our Seminary Radio. This new facility in our seminary, Station KFUO, is in regular operation every Sunday evening at 9. 18 Central Time, and from now on every Wednesday evening at the same time. Almost every post brings a whole lot of letters and postcards talking about what we have heard. We could fill a few numbers of the "Lutheran" with such news, coming from the most varied and distant parts, including Canada and Cuba. We are just picking out a few which may serve as examples, without having specially selected them, two from other circles and two from our own midst. From Chicago, another church fellowship writes: "We were especially pleased with the straight and true Gospel-message of salvation". From Missouri, also from non-Lutheran circles, it is written about the short Christmas service that went out over the airs into the world at eight o'clock on Christmas morning (short Christmas sermon and Christmas choral songs): "Of all the Christmas programs we have heard from coast to coast and from north to south, yours was the best. We especially enjoyed the German songs" ("especially enjoyed the German songs"). From a neighboring state, one of our pastors remarks: "Old farmers, who usually go to bed at seven-thirty, have postponed their bedtime until eleven to listen to the seminary radio." And from: far away Texas, a pastor, one of our former students, reports, "How wonderful that you can now hear your old alma mater once again, and with such a wonderful message to boot! Keep at it, and may the Lord richly bless our old Concordia Seminary!" In many reports it is gratefully emphasized that in contrast to the perverse and often also useless and paltry things that one has to hear from other stations, our messages are always worth listening to. - Under the Lord's blessing our radio will fulfill its purpose.

L. F.

An Anniversary Celebration and Jubilee Gift. A parishioner of our Synod, who is in his seventies, recently had a fiftieth special commemoration of his life. Whether he celebrated it outwardly, we do not know, and would almost doubt. And yet he celebrated it in a very special and beautiful manner. With the consent of his wife, he set aside P10,000 on this day as a special anniversary gift to our Synod, the proceeds of which are to be used one day for the benefit of needy students of our St. Louis and Springfield Seminaries who are being trained for the preaching ministry. For the present, he is still administering the sum invested in a security himself, but the necessary papers have been executed, the treasurer of our Synod has been notified, and immediately after his death this gift will pass into the full possession of the Synod for the above-mentioned purpose. In a writing the donor, who does not wish his name to be mentioned, says: "I have enjoyed the benefit of the Seminary. This my thanks." He then mentions that a sentence in a "Lutheran" article of the previous year about the second petition of the Holy Lord's Prayer: "Thy kingdom come!" moved him to make the donation. This sentence reads: "Out of gratitude for the grace granted to us, we ourselves should now help that God's word and kingdom may be spread and made known to men for eternal life." And he closes this message with the words: "For Christ and his kingdom! God, bless the orthodox institutions of learning for the equipping of faithful laborers in thy vineyard!"

A beautiful, godly jubilee celebration that will bring joy to his fellow Christians and not least to himself.

L. F.

A true and important thought. The "Messenger," the district paper of the Northern Wisconsin District, in its November number, carries an interesting and instructive article, entitled: "The Genesis of Zion Church at Ashland, Wis." How there and in the vicinity forty years ago the first traveling preachers, among others the aged senior U. W. C. Schilling, who now resides in well-deserved retirement in St. Paul, Minn. and D. Theo. Büniger of St. Paul, under great difficulties and almost hopeless conditions, have begun the work of the Lord, is admirably described in this report. We read among other things: "His listeners were mostly saloon keepers and lodge brothers. He held his 'services in a schoolhouse by lantern light, single dim lamps, and tallow lighting.' These were the beginnings of Father Schilling's missionary work in Ashland." Later we read, "However, Ashland remained a meager mission field in those days. Father Büniger held his services in the old Presbyterian Church. The audience was small, sometimes very small, and sometimes no one came to the service after the pastor had come 125 miles and called on all the families the day before and invited them to worship." Toward the end it says: "From the foregoing it may be seen how the old pioneers of our Synod have labored and toiled in this part of Wisconsin, how new preaching places have been commenced, and more and more parishes established; in short, how the work of our Synod in this part of our district began and prospered, and expanded more and more. To God alone be the glory! The labors of those pioneers have not been in vain. Probably twenty or more pastors now serve a large number of congregations and preaching places in this territory, which was once served by those pioneers with admirable self-denial, under great privations and hardships."

The article concludes with the words, "For the rest, we would encourage all brethren in the district to use the remaining

historical material from the pioneer days of their communities, as long as it is possible to do so." This is a reasonable request, and what the writer asks should therefore be readily done, not only in the one district, but in all districts. The history of our Synod is a history of many miracles of God's grace. The birth and development of the confessional Lutheran Church in America is, after the Reformation, the greatest event in church history in modern times. It is therefore worth the effort to diligently gather material while the material is still available. We also owe this to those who will one day write the history of the faithful Lutheran Church in America. Finally, even now the reports of the work of our fathers serve as encouragement and exhortation. Let us not think that the gathering of our ancient congregations has been easy trouble! If the listeners were "mostly saloonkeepers and lodge brothers," it took many a struggle before the truth finally penetrated. We are now in great danger of trying to build the Zion of God with too easy an effort. With the trowel it is still possible, but for the sword the hand easily slackens. We must remain disciples of the great heroes of faith who have built the castle of Christ in our land with such great faithfulness. In this the history of the old days will serve us admirably.

J. T. M.

Domestic.

How should one give? It goes without saying that Christians give for the Kingdom of God. Faith in Christ, gratitude to God, and the right Christian love for the kingdom of Jesus Christ drive a true Christian again and again to the right giving. Of course, right giving is an art in which the Christian must practice until the end of his life. A Christian must also continually examine himself to see if his giving is right, that is, if it flows from the right source and spirit.

The "Lutheran Herald" draws attention in an article to seven different methods by which giving is done in church circles. First, there is the indifferent method. One gives something for any purpose for which one is addressed, without caring further about the gift or the purpose of the gift. There is further the feeling method. The feelings are aroused, pity is aroused, and one gives, thinking to oneself: one feels sorry for the poor people, one must help them. A third method is the convenient method. Bazaars, concerts, and festivals are held, and the proceeds are given to charity. This method is often not convenient. It requires a great deal of work and often causes quarrels and quarrels; but, after all, one gets something for one's money - a good meal, a pleasant conversation, etc. Fourthly, there is the self-denying method. One cuts back on expenditures for luxuries and uses the savings for church and mission. In using this method, giving really costs something. A method practiced by many serious Christians is the systematic method. One sets aside a certain portion of one's income as an offering, the tithe, the fifth, the third, or the half. This method is recommended for the poor as well as for the rich. It is just, and where it is practiced it produces great blessings. Some Christians also practice the equalization method. They give as much to Christ's kingdom as they spend on themselves, so that personal expenditures and church and mission expenditures are always equal. Finally, there is the heroic method. One keeps one's own expenses within certain modest limits and gives all that one earns above that to the Lord.

In the new year you too, dear reader, will again give diligently. How will you arrange your giving? Read the article again, and then diligently mark what God says about all cheerful, faithful givers. J. T. M.

No special generosity. The Protestant churches of our country raised about P445, 626, 545 for church and mission last year. But in the same period \$12,000,000,000 was spent on luxuries, H715, 150,000 on convertible pictures and theatres, and P100,000,000 on chewing gum. The total income of Protestant church members is estimated at P14, 650,000,000. The amount appropriated for church purposes, therefore, does not furnish evidence of special munificence. The well-known business man, Roger Babson, who is much given to statistics, asserts that four-fifths of the money circulating in business in our country in a year passes through the hands of churchmen. Were these to give a tithe of their income, the annual offering to church and mission would be about P5,000,000,000. Babson estimates the income of church members far higher than the above sum.

In short, it remains the case that even our most zealous Christians do not hurt themselves with their contributions to the kingdom of God. But our highly praised Saviour, having become poor for us, that we through Him might become rich, wants us to learn from Him to make ourselves poor in earthly things, that others through us might become rich in spiritual things. "A cheerful giver God loveth," 2 Cor. 9:7. J. T. M.

What not to give for. We live in the time of great gifts. Truly vast sums of money are being spent today on churches and schools, missions and sanctuaries. Unfortunately, much of this money is given uselessly, namely, in so far as these sums do not serve the spreading of the pure Word of God. For example, Union Theological Seminary in New York is presently in the process of raising the vast sum of \$4,000,000 for the further extension of that institution. This seminary is now attended by 424 students. The number of teachers is 37. 39 different church denominations are represented among the students. The professors belong to seven different churches. The baccalaureates of this seminary are in 48 different church communions. These figures clearly show the state of the theological instruction given in this seminary. Where one recites this creed, another that, the Word of God must of necessity eventually fall away altogether. Unionism leads to unbelief. Union Theological Seminary offers clear proof of this. This seminary belongs to the "murder pits" that equip unbelieving "preachers," preachers who become soul-murderers of many thousands. To be deplored, therefore, is every cent spent on this school. J. T. M.

How is it with us? The "Apologist," the paper of the German Methodists in this country, offers a statistical report which gives a deep insight into the church conditions of our country. According to this report, five per cent of the enrolled church members are not present at all; ten per cent of the members cannot be found; twenty-five per cent never go to church; fifty per cent never contribute a cent for the kingdom of God; seventy-five per cent never go to prayer-meeting; ninety per cent do not hold home devotions, and ninety-five per cent never make any attempt to win souls for Christ.

How far this statistic is true can hardly be determined. Nevertheless, it is true that many members of the congregation do not fulfill their duties as they should.

according to God's word. In doing so, such members not only harm themselves, but also the congregations to which they belong and the entire congregation. God has therefore given clear instructions in His Word as to how congregations should behave towards all slothful, indolent and indifferent members. Weak Christians are certainly to be borne, but a congregation is to proceed quite differently against those whose faith has died. They are to be put out by the Christian community.

J. T. M.

III-Instructed Protestants. In a so-called "Protestant number" the Catholic weekly *Our Sunday Visitor* claims that well-informed Protestants have only to praise the Roman Church. It brings in proof of this a whole series of Protestant encomiums on the Papal Church. One claims that the Roman Church teaches right faith and true piety; another sings the praises of the Holy Father, the Pope; a third defends the Roman Church against the historical fact that it has caused bloody persecutions among the Protestants one time after another; a fourth thinks that the Protestant churches ought to recognize the Roman Church as their leader, and so on. In short, anyone who reads the paper and does not know the Roman Church must come to think that the Papal Church is dear to all the world. The whole thing, of course, is aimed at helping to spread the Roman Church in our country; and that is just what the Pope wants. America, too, is to become Roman.

It cannot be denied that today in many Protestant circles people are much more inclined towards the Roman Church than they used to be. This is not because they know the pope and his church better, but the opposite is true. People praise the Pope because they no longer know him. And that many Protestants no longer know the Pope is because they deny the "By grace alone, through faith" as zealously as the Pope. Thus the one great difference between the Papal Church and Protestantism has been abolished. Both have come nearer to each other. But they are the farther from Christ.

J. T. M.

The Spiritists as a Church. The Spiritists, who claim to have intercourse with the spirits of the departed, have not been organized as a church community. At present, however, they are making great efforts to unite their followers throughout the country into a national church community. An official authority has already been formed to which the power to ordain preachers has been delegated. The Spiritists claim that they have about 2,000,000 adherents in America. They do not want to be put on the same level with the many mediums who prophesy for money to satisfy the curiosity of the people. Like these, however, all spiritualists are miserable liars and deceivers. God's Word condemns them altogether. It says clearly and sharply: "Let no man be found among you that maketh his son or daughter to pass through the fire, or a diviner, or a dialer, or one that hearkeneth unto the voice of birds, or a sorcerer, or a conjurer, or a soothsayer, or an interpreter of signs, or one that asketh of the dead. For whosoever doeth these things is an abomination unto the LORD: and for such abominations the LORD thy God doth drive them out from before thee," Deut. 18:10-12. As a church fellowship, Spiritists deny and ridicule all Christian doctrines, such as the deity of Christ, His vicarious satisfaction, eternal life as defined in Scripture, the resurrection of the flesh, etc. There is nothing at all Christian about this deluded sect. What it teaches is sorcerous, superstitious, Satanic paganism.

J. T. M.

Abroad.

From Zwickau. This important industrial city of Saxony has always been of great importance to the Saxon Free Church, because the printing office for the Free Church writings and the publishing house of the Free Church's writing association are located here. The Free Church Lutherans in this place were formerly in the nearby-



Römerplatz in Zwickau.

The parish hall of St. Peter's parish is located at the place marked X.

They are parishioners of Niederplanitz, but for some time they have formed their own organization as St. Peter's parish. Father G. Herrmann, who attended our seminary in St. Louis during the school year 1922-23, leads the church work of the Free Church in Zwickau with conspicuous success. In spite of the fact that the rented meeting hall of the congregation was located in the "Herberge zur Heimat," in an out-of-the-way street, and the congregation has to share the use of this hall with the New Apostolics, the Christian Scientists, the Salvation Army, the country church associations, guilds, etc., the services of the congregation are nevertheless always very well attended, and many strangers find their way to the same. The pastor almost always has a number of adults to instruct in the catechism. Since the beginning of last year the number of souls in the congregation has increased to 80.



Parish hall of the St. Petri parish in Zwickau.

1 through 5 is meeting, classroom, and youth club room; 6 and 7 becomes entryway to church. The parish apartment is located on the third floor.

Through flyers and postcards to individuals, the congregation seeks to make its existence known in Zwickau in a dignified manner.

In order to create enough space for the growing audience and to get more publicity, the small congregation, which pays all its own expenses, has recently taken a bold step. It has a favorable opportunity,

The church took advantage of the opportunity offered to it and acquired property on Römerplatz, the most beautiful part of Zwickau (see picture 1), in which a meeting hall with 300 seats, rooms for teaching confirmation students, for the youth association, etc., as well as a modest parsonage apartment (parlor, chamber and kitchen) are now being prepared (see picture 2). For the church hall a separate entrance portal will be built. The congregation believes that it will be able to acquire this property through gifts and loans. Its members are doing what they can in both ways by contributing "building blocks"; the church building fund of the Free Church has come to the rescue with a loan of P3,000, and now the task is to raise the rest of the purchase and remodeling costs, about 40,000 marks. - God grant that the enterprise may succeed, and that beside the large congregation in Niederplanitz, which lies in somewhat rural surroundings, a vigorous town congregation may grow up! Dau.

The physical need in Germany. From various quarters we have recently received communications which are quite be-



A free church "parsonage" in Thuringia.

We have received moving appeals for help from reliable people. From reliable people we have received moving requests for help. The pastors of our Free Church are especially affected by the need. Not directly from them, but from those who know about it, it has come to our knowledge that a number of them who receive part of their salary from the Synodal or Missionary Fund (which depends on grants from America) have had to have their salaries reduced by 20 percent for the simple reason that there are not sufficient funds for it. This reduction in salary is particularly sensitive, as anyone can tell, at this time of year, as winter has begun and can easily become a particularly harsh winter. We share this fact. What an urgent call there is in it, our readers will at once see. But also the general need is again on the rise because of the multiple unemployment taking place at the present time.

At the same time, the shortage of chapels and housing continues in many places and considerably hinders the effectiveness of the Free Church.

and the activity of their pastors. What is reported in the above from Zwickau should happen in many places. The opportunities are favorable, but they must be utilized. And this cannot be done without suitable church halls and reasonably adequate housing for the pastors. What occurs in regard to parsonage apartments is shown in the accompanying picture. It is the apartment of Father Munder in Torfilm, Thuringia, who, as has already been reported in the "Lutheran", left the Thuringian Regional Church for the sake of conscience and confession and joined the Free Church with a small group of his former congregation. As a result of the resignation, they lost their church and parsonage, and Father Munder was given this building to live in. It not only looks like a stable, but is really a stable. Downstairs on the first floor house pigs, and above the pigsty lives Fr. Munder's family of six: Wife, three children, sister-in-law and blind father-in-law, in two rooms. The floor is poor, which is particularly unpleasant in summer. In winter the rooms can only be heated inadequately with a stove and are bitterly cold. This description is not exaggerated, but has been examined by someone who does not belong to our circles and found to be exactly the same. In his report, this confidant emphasized the cleanliness and the earthiness of this "parsonage apartment". Again, the facts speak for themselves. We simply share the facts with our Christians. L. F.

Conversion of a Jesuit to the Protestant Church. In Rome, the stronghold of the Roman Catholic Church and especially of the Jesuit Order, this most pernicious of all Roman secret societies, Professor Dr. Karrer has converted to Protestantism. Professor Karrer is one of the most renowned scholars and writers of the Jesuit Order, and his defection is therefore greatly regretted. During his lifetime he occupied himself much with the life and work of the English preacher Newman, who later converted to Catholicism, and finally also studied the Church Father Augustin. From this he went on to study the writings of Luther, and after much searching became convinced that Luther was the true reformer of the Church and God's instrument for the spread of the Gospel in the last days. This caused him to leave the Roman Church and join Protestantism. May he now also diligently continue to study his Luther! Then he will find that even the Protestant regional church in Peasants, in whose service he will find use, does not lead the pure teachings of Luther. May he then not fail to seek the full truth where it is to be found, namely, in the Evangelical Lutheran Free Church of Germany! Above all, let him read, besides Luther, the Holy Scriptures, the only source of divine truth, to which the Pope is so shamefully hostile.

Not long ago, a prince from Hohenlohe, who had been a vicar and pastor in Sibiu until the Romanian occupation of Transylvania and was about to be appointed bishop, converted to the Protestant Church. Luther's hammer blows still strike many a Catholic conscience today. J. T. M.

(Appearance of God). The westerners also celebrated this day as the day of light, once because of the light of the world (Joh. 1, 1. 5) and then because of the burning candles that were given to the new converts who were baptized together on this day. On this day also the Christians celebrated their New Year, since, after all, a new "pleasant year of the Lord" comes to old souls with Christ, and at that time of the reign of paganism they felt compelled, on account of the terrible vices and follies to which the pagans abandoned themselves on their New Year's festival, January 1, to shun all communion with this pagan celebration and to make the day itself a day of haste, mourning, and penance. Hence the name High New Year. Later, when December 25 was generally accepted as the birthday of our Lord, the Church kept January 6 as the feast of the appearing of the Savior of God among the Gentiles. On this day, the story of the wise men from the east was appointed for meditation, Matth. 2, 1-12, who, according to legend, were thought to be three heathen kings (although only Chaldean scholars of high rank were meant, who, through God's providence, had received a glimmer of the Old Testament light of revelation), and Isa. 60, 1-6 was prescribed as the epistle. This feast must be especially precious to us as a feast of thanksgiving that we, whose forefathers were Gentiles, may also walk in the light of Jesus Christ, as a feast of joy for the church, to which the glory of the Lord went out and still rises, and as a mission feast. For until the Gospel is spread over all the people, and the HErr returns, the Church is bidden, "Arise, become light!" Isa. 60, 1. "Go ye, and teach all nations (Gentiles)!" Matth. 28, 19. Whoever would not accept this, would exclude himself from the church, declare himself a stranger and deny the Lord. But whosoever shall receive it, upon him shall the glory of the Lord come; and he shall see his delight, and break forth; and his heart shall wonder, and be enlarged, that the multitude of the Gentiles may come unto the blessed church of JEsu.

Thus the feast of Epiphany is a true continuation of Christmas, preaching the glory of the newborn Saviour as the Beatificator and Lord of all the Gentiles. If the feast of the New Year does not fall on Sunday, Monday, or Tuesday, we still have a Sunday between it and the High New Year, the Sunday after the New Year, which reminds us with its Gospel, Matth. 2, 10-20, reminds us that our Lord in his earliest childhood had to be a fugitive in a foreign country because of his saving ministry to us and had to avoid his fatherland because of the hatred of the godless tyrant Herod, but that he was also protected by his father, so that we know that we will not encounter anything too difficult when we have to be strangers for Jesus' sake, but that we will never be harmed if we are faithful to Jesus.

It is the way of the church to name the Sundays after previous feast times, because they are consecrated and designated by them. Thus, after the feast of Epiphany, there follow six Sundays after Epiphany, which, with their so-called pericopes, the Gospel and Epistolary passages, continue the proclamation of the glory of Jesus, and indeed they all point to the glory of His appearance on earth, while on the Sundays of Lent the Church points to Jesus' glory in trials and sufferings, and on the six Sundays after Easter to the glory of the exalted Savior. Of the six Epiphany Sundays, the first, in the Gospel of the journey of the parents with JEsu to Jerusalem, contemplates how even as a child he was completely filled with God (Luk 2:11-52); the second, in the Gospel of the wedding at

The Epiphany.

Every year on January 6 falls the feast of Epiphany, that is, of the Epiphany, also called the High New Year or Feast of the Magi. The ancient Greek Church, in the earliest times, took this day as the birthday of the Saviour, and therefore called it Epiphany or Theophanias.

"For thou art with me." Ps. 23, 4.

Five short words, a single sentence, but how rich in content, how delightful! "For"-this gives the reason of my joy, that, though walking in the dark valley, I need not fear any misfortune. "Thou"-to whom may I speak so heartily? To my Shepherd, who knows his sheep, calls me by my name. The Old Testament singer David clearly points to the Saviour, to my one Saviour. You are with me, the poor earth child, whose destiny is heaven. Thou art my Redeemer, hast delivered me from my greatest need, from guilt and sin. You are my Prince of Life, who went to death for me; you give me a part in your resurrection life, you give me already here the beginning of eternal life. You are the bread that came from heaven, with which I satisfy my hunger, the spring that refreshes me. You are the light of the world; you enlighten me so that I do not walk in darkness, but follow you. You are the rock of salvation; you help me to sanctification, probation, and perfection. You are the friend of my soul; you make me hear your voice in the tumult of the world, feel your presence, enjoy your love. You surround me on all sides and hold your hand over me. Yes, this hand protects me from danger, helps me in the hours of temptation, so that I do not sink in the storm and tempest. So kindly you lead me on the right road to heaven!

It is true that there are disturbances and darkneses in every Christian life, partly through one's own fault and partly through the fault of others, and so it is with me. Then I learn to understand David's lament: "When thou hidest thy face, I was afraid." But if thou withdraw thyself, I will go after thee, and come unto thee. Under entreaty and supplication, under thy cross, whereon thou didst die for the sins of the world, and also for my sins, it shall be well again. I also look forward to the time when the piecework will cease, when I will behold your face in righteousness and be satisfied when I awake in your image. Thou mine, I thine, it will then be said in perfect and unbroken communion, "Thou my praise, my joy and delight for ever and ever!"

"He's holding school."

We're traveling. Train connection is not expected for another hour. We're going to the Lutheran parsonage.

"The pastor is not at home. He's holding school."

We're going to school. We enter.

About thirty children. A nice schoolroom, albeit small. Lively boys, lively girls. It's catechism class. We listen.

A beautiful, solid catechesis. The subject matter is finely disposed, not too deep, but by no means shallow. The children respond very well. The pastor is serious, but friendly. He speaks little, but always as a wise sower scatters his seed. Nothing shall fall by.

The pastor is old. His hair is gray, his figure stooped. He may be around sixty-five years old. He looks tired.

Now it's break time.

The usual greeting. We are unknown to each other, but not strangers - united in faith, in love of Christ.

"How long have you been standing here?" "About twenty years."

"Have you always kept school?" "As long as I've been here. Even before, in my other parishes."

"Doesn't it get hard sometimes?" "When I sit in school all day, yes; but when I think of my congregation, of the loyalty of my members, of the diligence of my young people, of the slow but steady growth, of the struggles we have gone through together, of the fact that I have no lodge members among my people, and of many other things, it becomes easy." He smiles.

"But couldn't you get a teacher?" "Perhaps, if God wills. The congregation is willing. But circumstances are not favorable. I must wait yet."

"And in the meantime?" "In the meantime, I keep school."

The break is over. The bell is ringing. We must hurry to make the connection.

One more look. Two kind eyes. A fine old head of gray hair. A bent figure.

"Meanwhile, I keep school."

J. T. M.

The rock in the sea.

At the deathbed of an unbeliever his friends stood and admonished: "But now hold fast, lest the priests and muckrakers mock us!" In despair the dying man cried out: "Brothers, how I would like to hold on, if only I had something to hold on to!

Eternal praise and thanks be to God that we Christians have something that stands firmer than granite, the rock of the ages, Jesus Christ, yesterday and today and forever! No matter how stormy the journey of life may be, we can speak confidently, even rejoicing:

I have now found the reason that holds my
anchor forever.
Where else but in Jesus's wounds?
There it lay before the time of the world, The
ground that stands immovable, When earth
and sky go down.

New printed matter.

All books, music, pictures, etc., shown at this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Proceedings of the Fifty-Second Convention of the Central

District of the Synod of Missouri, Ohio, and Other States. Concordia Publishing House, St. Louis, Mo. 52 pages 5x8. Price: 25 Cts.

The report of our Middle District. It has an English title and is given entirely in that language, except for the presidential address and the report on visitations and admissions (5½ pages). In 27 pages it contains a fine paper on the doctrine of call to the preaching ministry and some practical questions connected therewith. L. F.

Luther's Preface to the Epistle of St. Paul to the Romans. By

Prof. W. H. T. Dau, D. D. Concordia Publishing House, St. Louis, Mo. 16 pp. 6x9. Price: 10 Cts.

Luther's great preface to the Epistle to the Romans in an excellent English translation from the November issue (1924) of the *Theological Monthly*. It is a key to the Epistle to the Romans and thus a key to the whole of Holy Scripture. D. Walther used to say that it was - apart from the Holy Scriptures - the greatest thing ever written by man. L. F.

Men and Missions. Edited by L. Fuerbringer. I. John Eliot. The Apostle to the Indians. By W. G. Polack. Concordia Publishing House, St. Louis, Mo. 48 pages 5x7½. Price: 20 Cts.

Perhaps I may begin this announcement with a personal memory. My blessed parents, especially my unforgettable mother, were anxious that I get my hands on missionary writings already as a boy. At that time this was especially the one by the blessed Fr.

Frey's Missionary Library, the Missionary Gazette edited by him, and the Leipzig and Hermannsburg Missionary Gazettes, which were held at times in my parents' home. This awakened an interest and love for the missionary work in me already in my youth; I knew almost as much about some missionary heroes at that time as I know about them today, and I would probably have become a missionary if our synod had already had its own heathen mission at that time and God had not shown me other ways. If our growing young generation is to become properly acquainted and familiar with the mission, and gain interest and love for it, then they must have and read suitable literature, partly missionary magazines, partly and especially also special missionary writings. From this thought and from the undeniably existing need for it and the repeatedly expressed desire for it, this series, "Männer und Missionen", *Men and Missions*, emerges.

And because our youth in many cases read more and prefer English to German, it is planned in English, but is also calculated for the parents of our confirmed youth and of our young men and maidens, and will hopefully be read by them also. In response to repeated requests from various quarters, the writer of this has taken general charge of the enterprise, has drawn up the plan, obtained a number of contributors, and given them the necessary instructions. He then carefully peruses the work ready for publication, makes additions when necessary, provides suitable pictorial decorations, and will enlarge the plan if the enterprise finds favor. As he did not write the present booklet himself, he may well, knowing it very well, bring it to his notice and recommendation. It is a narrative, beautifully and ably written by Father W. G. Polack, of the life and labors of the first Indian missionary in our country, John Eliot, which will captivate young and old. The booklet contains six pictures, some of them very rare, among them the first map made in our country (1677), showing Eliot's home in Roxbury, and the title page of the Bible translated by Eliot into Indian, the first Bible printed in America (1663), now in the Museum at Washington. A second booklet, on our church work in South America, has been completed in manuscript and is already at the printer. A number of younger pastors and professors, and especially some missionaries and mission leaders, are at work completing other deliveries. Little by little all our missions are to be presented, partly historically, partly in lively accounts from the midst of the work. In addition, the life and work of great missionaries will be presented in words and pictures, for example Wyneken, the father of our Inner Mission, Schwartz, the "King's Priest of Tanjore" in India, Livingstone, the explorer and missionary of Africa, Louis Harms, the founder of the Hermannsburg Mission, and others. If the plan meets with approval and the writings are distributed, then a second series on the fathers and founders of our Synod will follow: "Fathers and Founders of Our Synod", so that names such as Walther, Sihler, Bünge etc. will not be mere names to the growing generation. Our publishing house has very willingly accepted the whole plan, has furnished the booklet in a pleasing manner, and has set the price low in the interest of further distribution, especially in our youth associations. For the work is dedicated to our youth, "dedicated to our Lutheran youth". May they read this booklet and the following numbers diligently and be warmed up for the holy work of the mission! May the Lord of the Church bestow His blessing upon the enterprise! L. F.

The Business of Missions. By *Cornelius H. Patton*, Home Secretary of the American Board of Commissioners for Foreign Missions. The Macmillan Company, New York. 1924. 290 pages 5x7", bound in cloth, gilt title. Price: \$2.00.

We cannot subscribe to everything in this book. Occasionally it shows an unhealthy, sober spirit, such as one finds in the Reformed Church. And yet, on the other hand, much that is right is said, and the work of mission is laid so close to the heart, and at the same time it is shown how little Christianity is still doing in the field of mission to the Gentiles, that discerning readers will read the book with benefit and inner participation. The great opportunity at the present time to do missions, the importance of mission schools ("the Christian school is the greatest factor toward the Christianizing of the East," p. 257), the reports of sayings of well-known missionaries like Livingstone and of their experiences (the Indian missionary Carey worked eleven long years before he won even one heathen for Christianity) - all this and much more is presented in this book by a man who is considered an outstanding missionary of our country. For Patton has for years been the secretary of the American Board of Commissioners for Foreign Missions, the old great missionary society of the Congregationalists. L. F.

Katharine Luther of the Wittenberg Parsonage. By *Clara Louise Dentler*, The United Lutheran Publication House, Philadelphia, Pa. 150 pages 5x7", bound in cloth with gilt title. Price: \$1.00.

The year 1925 brings the four hundredth anniversary of Luther's marriage to Katharina von Bora, and it is with this event in mind that this book is being published. In a quite readable form, in which

In the garb of a narrative, it describes the life and work of the first Lutheran pastor's wife. I could not say that I am very fond of such a way of presentation. But the author assures me that, apart from the setting of the narrative, everything is reliably historical: the places, the times, the people, and the events, and that thus the whole account of her life is quite accurate. A glance from the writings and works used, for the most part well-known German works, seems to confirm this. The pretty book is also decorated with some pictures, namely with two very rare illustrations of Katharina and her daughter Margarete, who died at an early age. L. F.

News about the community chronicle.

Ordinations and introductions.

The chairman of the Committee for Inner Mission of the Saxon Free Church was ordained:

On 2 Sonnt, d. Adv. 1924: Kand. M. J. Naumann at Trinity Church, Klein, Tex. assisted by BB. C. Steher and A. Rast by B. G. A. Naumann.

The district president in question was ordained at the meeting:

On 3 Sonnt, d. Adv. 1924: Kand. E. L. Woldt at Trinity Church, Lansing, Mich. assisted by BB. E. Buchheimer and L. Schuessler by B. P. F. Woldt.

Introduced on behalf of the respective District Presidents:

Pastors:

On 10 Sonnt, li. Trin. 1924: Rev. H. E. Brauer at Zion Parish, Marengo, Ill, by B. L. Seidel.

On the 23d of Sonnt, n. Trin: B. A. P e r a at Trinity church at Woodworth, N. Dak. by B. R. E. Wahl.

On 2 Sonnt, d. Adv: B. A. W i d i g e r in Trinity Parish at Algiers, La. by B. E. Schmid.

On the 3rd Sunday, Adv.: B. W. F. Luebke in Trinity Parish at Muskegon, Mich. by B. C. F. Lederer. - B. H. Behning in St. Paul's parish at Cross Plains, Ind. by B. Th. Frank. - B. E. Schilke in the congregation at Ridgeway, N. C., by Prof. F. Berg.

L. Teacher:

On Sonnt 14, n. Trin. 1924: Teacher L. C. H e i d e m a n at Trinity church at Port Huron, Mich. by B. O. Pfotenbauer.

On the 21st of Sonnt, n. Trin: Teacher Th. E. Breihan at Bethlehem parish, Milwaukee, Wis. by B. O. Kaiser.

On the 2nd of Sonnt, d. Adv: Teacher E. Heinitz in the Zion congregation at Marengo, Ill, by B. H. E. Brauer.

Groundbreaking.

On 3 Sonnt, d. Adv. 1924, Trinity Church of Eden, Tex. (B. L. Karcher), laid the Foundation stone for a new church.

Initiations.

Dedicated to the service of God were:

Churches: On 19 Sonnt, n. Trin. 1924, the Church of the Messiah congregation at Detroit, Mich. (B. A. H. A. Loeber). - On 22nd Sunday, n. Trin. the church of St. Paul's congregation at Waseca, Minn. (B. H. F. Soeldner). - On the 1st Sunday, Ad. the church of the Immanuel congregation at Riverside, Cal. (B. G. H. Hillmer). - On the 2nd Sunday, Adv. the renovated church of St. Paul's parish at Town Summit, Langlade Co., Wis. (B. F. W. Trögemüller). Preacher: B. A. Marutz.

Parsonage: On the 3rd Sunday, the Adv. the parsonage of the Immanuel congregation at Michigan City, Ind. (B. G. M. Krach). Preacher: P. J. A. Bescheren

Organ: On the 3rd Sunday, d. Adv. the organ of St. Johannismgemeinde at Niles, Ill (B. L. A. Grotheer).

JubiUum

J-diis-".

On the 16th Sunday a. Trin. 1924 the St. Johannismgemeinde at K r a m e r. Nebr. (B. A. H. Cholcher), celebrated the 50th anniversary. Preachers: BB. J. Gerle, W. Bäcker and H. Erck. - On the 23rd of Sonnt, n. Trin. the Beaoe congregation at Barney, N. Dak. (B. E. G. Clans), the 25th Anniversary. Preachers: BB. T. Hinck and W. P. Clausen.

Advertisements and notices.

The Southern District

Our synod will assemble, w. G., from the 18th to the 24th of February, at Llounb Oalvar^A Parish, New Orleans, La. Prof. L. Wessel will finish his paper on the 1st Epistle to Peter. Early registration or cancellation desired, and from the local pastor, Kev. Liles Oebauer, 2900 Orand Route 8b. <lounb, Xev Orleans, W m. Wedig, Secr.

To look deeply into his heart, to have the most intimate intercourse with him, to be most intimately united with him; for then we shall have the full understanding of the love which the Son of God sent into the world, and the full knowledge of the majesty of his nature, as far as the creature is capable of it.

Is it not a glorious inheritance? As rich as God himself is? Its enjoyment as wonderful as God's love itself? To behold God and enjoy Him is unspeakable blessedness. "Lord, show us the Father, and it shall be enough for us," said once the disciple Philip to the Lord, John 14:8. Our heart will not rest until it rests in God. Even now we rest in God's heart; what will it be when we search the abyss of His love all through eternity? "The riches of his glorious inheritance in his saints!" There is nothing too good for his saints, no treasure too precious for his dear children. The more firmly we look into this light which the Holy Spirit makes shine upon us, the clearer the eye becomes, the more we grasp of it, and say with Luther, "I would not give one moment in heaven for all the world's good and joy, though it endured a thousand and a thousand years." (VIII, 1189.) "Yea, the man that believed this perfectly, would not lye alive, but be immediately dissolved with exceeding joy." (IX, 516.) Only the transfigured soul is capable of this exceeding joy.

But something of it we can already grasp, and much, much more than we have yet become aware of. Certainly we Christians rejoice with all our hearts in the redemption to come, with its perfect holiness and knowledge of the love of God. If a man declares that he does not look forward with peculiar joy to an eternity and blessedness such as is described by the Church-this was done the other day by Ex-President Eliot of Harvard University-he has never known what sin and grace are. We Christians know what it is all about. But yet, how stupid still is our eye, our sense still so very dull! We still feel too little of what the Holy Spirit wants to make us aware of through His Word. Let us think about it! Let us open our hearts to the further work of the Spirit!

God grant us enlightened eyes to a deeper knowledge of the riches of our heritage! This will have a mighty influence on our Christian life. If the world offers us its goods and pleasures to lure us out of our Father's house, we will not think twice, but will soon throw its rubbish at its feet. Then we will not so easily give place to sadness in misery, we who, when we lose our house, rightly grasp Jesus' word: "In my Father's house are many mansions," John 14:2, and at the death of our loved ones the word: "We shall always be with the Lord," 1 Thess. 4:17. And with Paul we shall not cease to give thanks with exuberant joy to God for every one who by faith has become our fellow-partaker in such blessedness; we shall look upon that as the most blessed event of our lives, that we have come to faith, and recognize as our best friend him who has brought us to faith, and by faith to blessedness.

E.

Two jubilees.

1.

I have just come from the New Year's service. The first hymn we sang was the heartfelt song of joy by the dear Magister Cyriacus Schneegaß about God's reconciliation with us poor sinners through "the newborn child, the heart-love of Jesus". (No. 49 in our hymnal.) The song ends in the last verse in this joyful rhyme:

He brings the right jubilee year, Why do we
always mourn? Fresh up, now it's time to sing,
JEsulein turns all sorrow!

I have taken the liberty of emphasizing the words "the right year of jubilee" in this verse; for there is no doubt in my mind that a good Lutheran like Schneegaß was thinking of another year of jubilee with which the Roman Antichrist, mocking Jesus, has been fooling and deceiving all of Christendom for 625 years now: the false year of jubilee which the Pope is causing. On Christmas morning the newspapers were full of descriptions of the splendid ceremonies with which the present pope inaugurated the jubilee year 1925 which had just begun in the Roman Church.

What is the meaning of this papal jubilee? It is an institution of the Roman Pope Boniface VIII and was first proclaimed by him in 1300. The papal jubilee is an outgrowth of the Roman doctrine of indulgences and, like it, an ecclesiastical financial enterprise by which the popes, especially in the Middle Ages, understood how to enrich themselves.

The Roman Church, as is well known, attributes to itself the power of imposing certain penitential exercises on its members when they confess their sin to the priests. These penitential exercises are to be regarded as temporal punishments, which must be expiated here. According to Roman doctrine, penalties of this kind which have not been expiated are to be expiated in purgatory. The indulgence was originally understood as the remission of temporal punishments, but later it was extended to the punishment of sins in general, and the common people have never understood the indulgence in any other way than as a release from eternal punishment.

The granting of indulgences was originally a prerogative of the Roman bishops in general, but in the course of time the power to grant indulgences became more and more bound to the person of the pope. He alone, according to Roman doctrine, could finally grant a full and complete indulgence.

The popes' power of indulgence was built on two doctrines. First, it was held that the pope, as the successor of Peter, was the sole holder of the key power within Christendom, that is, that he alone could bind and loose, retain sins, and remit sins. Secondly, the doctrine was raised in the Roman Church that the so-called saints venerated in the Church had done superfluous good works. The surplus of their good works, it was taught, was a treasure which had accumulated in the Church and was at the disposal of the pope, who could release, that is, sell, from this treasure to those who lacked good works. But with this I do not mean

The word "indulgence" is derived from "to let off" in the commercial sense; in the popular understanding it really means something like the forgiveness of sins, and this meaning was also impressed upon the people by Roman preachers. But if we think of the trade in indulgences, in which sins were actually valued, and the most obvious haggling was carried on with indulgences, then the thought of indulgence, which occurs in barter, where every commodity has its definite price, is not exactly unnatural.

The Roman Church has often been asked why the pope, if he has so great a power of indulgences as is pretended, does not at one stroke proclaim a general world indulgence and at one stroke freely abolish all penalties for sin. To this the Roman theologians replied that such a general and free indulgence would be dangerous, because it would make sinning easy. One must proceed carefully and with a certain moderation in this important matter. In other words, according to Roman doctrine, it is not good to make people really glad of the forgiveness of sins; for their own good people must always be kept in a certain anxiety because of their sin. But if this consideration is to hold good, the whole trade in indulgences is thereby judged; for even in the most careful and moderate operation of it, sinning is made easy. From the standpoint of these Roman theologians, the whole trade in indulgences should seem reprehensible. And yet these very theologians defend the sale of indulgences. They certainly cannot do so with a clear conscience. The whole business of indulgences is not clean, and, as we shall see later, it is an atrocious distortion of the true heavenly indulgence which the Saviour gives us in the Gospel and in evangelical absolution.

The Roman Jubilee is demonstrably nothing but an extension of the Roman system of indulgences. Pope Boniface VIII, who established it, stands in church history as one of the most ambitious and greedy popes who ever lived. His ambition was unceasingly to extend and consolidate the power of the Pope. The whole world was to be subjected to the will of the Pope. He pretended that not only the spiritual sword of the Word (Eph. 6:17) was given to him to govern the souls of men inwardly by teaching, warning and punishing, but also the sword of temporal authority (Rom. 13:4) to dispose of men's life and limb, possessions and goods, and to destroy all who would oppose him. No opportunity was missed and no means abhorred by this pope to direct the attention of the world to the papal chair and the "holy city" of Rome, but above all to chain the souls and consciences of men to the papal doctrine. Such an opportunity was created by the proclamation of a general plenary indulgence, not only for the citizens of the city of Rome, but also for all who would visit the sanctuaries of the city of Rome within a fixed time and there perform pious devotions.

The Pope's decision to proclaim a jubilee year was justified by a legend; for in the bull in which the Pope announced his decision to the world, he appointed

He referred to a "reliable story told by old people" about this matter. In particular, an old man of 107 years had told the pope that he remembered that his father, a peasant, had made a journey to Rome a hundred years ago and had obtained a plenary indulgence there; he had urgently admonished him, his son, if he were still alive at the beginning of the next century, not to miss the precious opportunity to obtain such an indulgence in Rome. Many rumors of this kind circulated among the common people in Rome during the year 1299, and from there they reached the outside world. Thousands waited eagerly for a proclamation from the pope, and when it finally came on March 8, 1300, a tremendous excitement gripped the inhabitants of Rome, who now crowded to the appointed altars to secure the extraordinarily liberal indulgence. In former years indulgences had been granted only for seven years. When the papal invitation, which was addressed to the whole Christian world on earth, reached other countries, a great migration of indulgence-seekers to Rome immediately arose. It is said that during the year 1300 there was an almost uninterrupted stream of pilgrims on the great roads of Italy leading to Noni. The people went in procession from all parts of the world to Rome, and in the city 200,000 foreigners were counted every day. One historian has estimated that during the year 2,000,000 people came to Rome. Sometimes the crowd was so great that people were trampled to death in the streets and at the altars.

The pilgrims brought a lot of money with them, partly for their food, partly for gifts for the Pope and for pious foundations. But many poor people also came to Rome for this first jubilee year. Beguiled by the false delusion of the pope's doctrine, they willingly gave their last to secure the blessing of the papal plenary indulgence and also other donations of grace which they could have obtained more easily and more cheaply from their own bishops at home.

Dau.

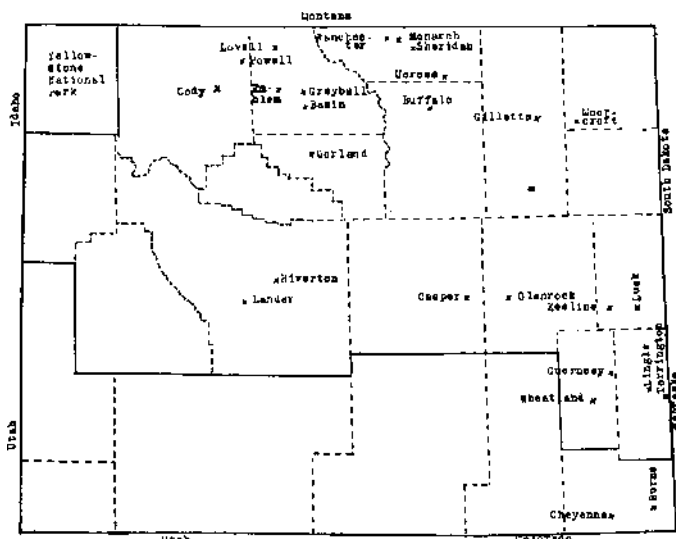
From the mission and for the mission.

Our inner mission in Wyoming.

The missionary work of our synod in the great state of Wyoming was begun by the Nebraska district more than thirty years ago. When the district divided more than two years ago, the mission field in Wyoming was also divided to secure an equal mission field for both districts. The territory on the Union Pacific railroad, or, what is nearly the same thing, the south range counties, was given to the Southern Nebraska District; the rest of Wyoming fell to the Northern Nebraska District.

Wyoming is a mountain state. In the northeast corner, the Black Hills of the Dakotas peek in a bit. The proud Rocky Mountains, however, make it quite different. It spreads itself out in the state, occupying the whole of the western border, almost the whole of the southern border, and considerable stretches of the northern border, everywhere rearing its proud head and forcing ever new wonder and admiration upon the traveler. The wonders of nature in Yellowstone Park are world-renowned, and the state has other-

The mountains in eastern Wyoming are nowhere as high as in neighboring Colorado. The mountains in Wyoming are nowhere piled quite as high as in the neighboring state of Colorado, yet eastern Wyoming is 3,500 feet above sea level and higher than eastern Colorado. The climate is cool and dry. The average temperature is



Map of our mission stations in the state of Wyoming.

44 degrees. The cold in winter sometimes becomes somewhat severe, usually only for a short time; but in summer one suffers the less from sultry heat, and hot, burning winds are unknown. The annual rainfall varies from 12 to 26 inches. In some cases the healthy climate has afforded great relief to sufferers from asthma and lung trouble. For this reason already a number of Lutherans have settled here.

Although the valleys and eastern Wyoming are extensively cultivated - our government has built several great irrigation works in the state, which have opened up large tracts of land to agriculture; the North Platte Project and the Shoshone Project are worthy of mention - the state's mountainous terrain makes it more suitable for raising cattle and sheep. The population of the state is therefore a fairly modest one. Large, populous cities will be looked for in vain. The capital, Cheyenne, has only 13,829 inhabitants. It is not far behind the oil town of Casper, with a population of 11,440, and in third place comes Sheridan, with 9,175 inhabitants. The whole State has a population of only 194,402. The number of Lutherans is estimated at 23,935. Those who have had an opportunity of looking around the State a little more closely will have met many Lutherans, some of whom, unfortunately, have already joined the sects, or are quite indifferent to the Church. A nice crowd, however, is ecclesiastically cared for by our Synod.

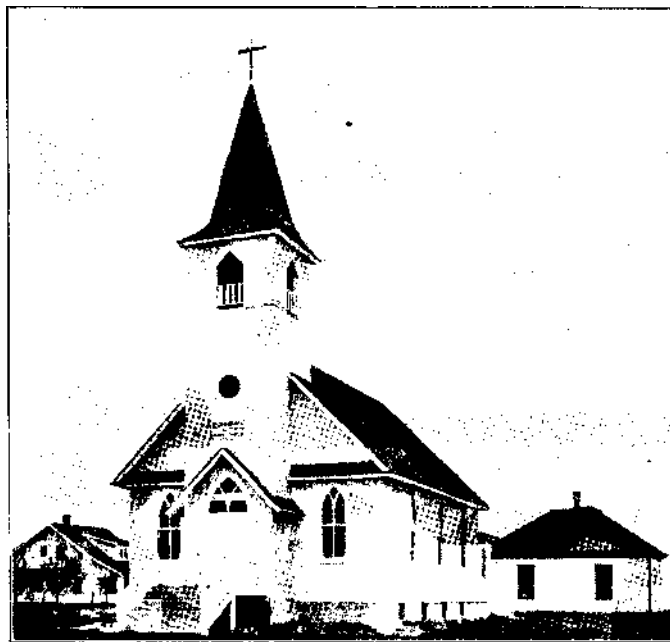
In order to become more familiar with our church work in Wyoming, we are making a round trip. We come into Wyoming from the east by the Union Pacific railroad, and shortly after crossing the Nebraska-Wyoming boundary, reach the mission territory in and around Burns, formerly called Luther. There is a small congregation here, with a fine church and parsonage in the town of Burns (P. T. Hinck). The people are mostly druggists. Many of them moved here from Minnesota, Iowa and Illinois in 1907 and 1908 and were given land (homesteads) by the government. From the first hard beginnings, toils, hardships.

and hardships in a new area, they have many a tale to tell.

We travel on to Cheyenne, the capital. Here we find our oldest congregation in the state, which two years ago already celebrated the thirtieth anniversary of its church dedication. The congregation consists almost entirely of people who have employment in the city and in the large Union Pacific works. The church property, consisting of church and school, parsonage and teacher's residence, is very well situated at the corner of Twentieth and House streets. This township has ever and always been concerned in the care of a parochial school. It is the only parish in the State which has a male teacher in its school (Rev. H. L. W. Schütz and Teacher W. Baden).

These are the only communities on the Union Colorado railroad. If we wish to visit the other mission fields, we must turn north from Cheyenne on the Colorado & Southern railroad. Eighty miles from Cheyenne is the mission field of Wheatland. West of Wheatland is a large irrigation plant, and the country around Wheatland is irrigated. In Wheatland itself is a small congregation, which also has a small church at Eleventh and Maple streets (Rev. Tr. Rehwalder). The missionary also supplies preaching from Wheatland to Chugwater and Fort Laramie. There are no churches at these places.

Fort Laramie, however, is on the Burlington railroad, and east of Wheatland. On the same railroad, still farther east, near the Nebraska border, is the mission territory of Lingle and Torrington. Here, too, the land is irrigated, and a number of Russians have settled here. This territory is at present served from Nebraska (P. M. P. Dreyer at Mitchell, Nebr.). We then turn west again on the Burlington railroad, and soon reach the oil town of Casper.



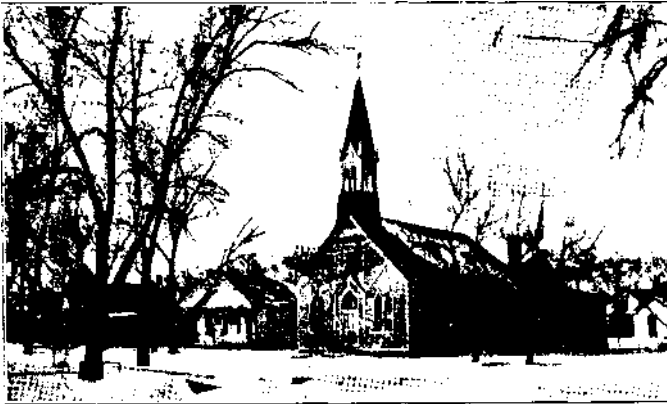
Church and parsonage in Burns, Wyo.

There is a bustle of life here. Our synod is also represented here by a small congregation, whose church and parsonage stand on Fourth and South Park streets (Rev. W. C. Rehwalder). The preaching place, Glenrock, is served from Casper.

We have to turn east again. This time we use the Chicago & Northwestern railroad and

thus reach the mission field of Keeline, Lusk, Jay Em, and Node Ranch (k. P. H. C. Stengel at Chadron, Nebr.). The church at Keeline meets in a schoolhouse six miles south of Keeline; the church at Node Ranch has a fine house of worship near the town. Lusk and Jay Em are preaching places. Seven miles southeast of Jay Em preaching is done in the school house, also at Lusk. The people on these mission places are engaged in farming and stock raising.

We now head west again on the Northwestern railroad, through Casper, and reach Riverton. Here we meet a settlement of Russians engaged in farm work. The land is artificially irrigated. The church is outside the town. The end of our journey on the Northwestern railroad is Lander, where mission work was started some years ago, but where we have as yet no church. Lander (Riverton) is served on a temporary basis by Rev. Aug. Rehwaltd. From there to the Big Horn Basin is quite a jump. We use the Burlington railroad and pass through Thermopolis, where are the largest hot springs in the world. Unfortunately, we haven't been able to get a firm foothold there yet. So we have to drive a little further.



Parsonage, church, school and teacher's residence at Cheyenne, Wyo.

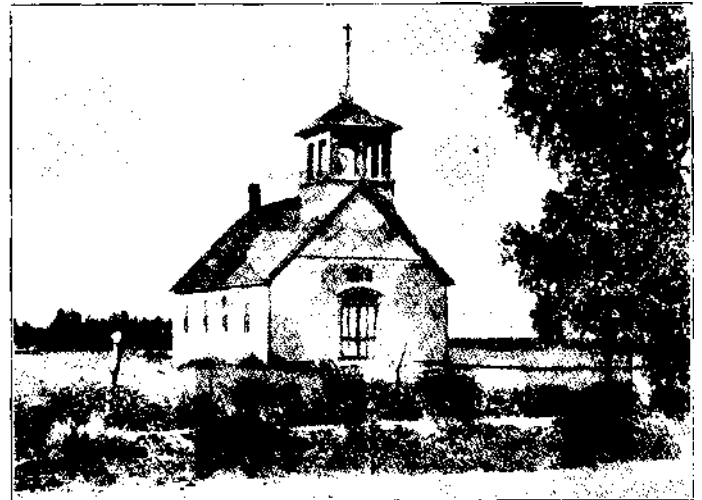
Worland, Basin and Greybull form a mission parish. Preaching is done in all three towns, but we have no churches there (P H. Hoyer). A little farther up are Lovell, Powell and Cody, which also form a parish (P H Hopmann). At Lovell we find a church; there also presides a teacher of the school. In the other two places preaching is done in private houses. The people are mostly Russians. The country in the

Korn Basin is irrigated: the Shoshone and Big Horn rivers supply the water. In this basin or valley basin we find another community that has gone through many a severe fate. It is the community at Emblem. It was the first independent community in the great Big Horn Basin, and is still our only independent community in Wyoming. Its members formerly resided in western Nebraska. Suffering for years from terrible drought, they at last migrated with their pastor to distant Wyoming, moved from Bridger, Mont. over mountains and rivers, settled many miles from the railroad on the Greybull river, and there established the colony of Germania. Their distress, however, was not yet at an end; for the company who had sold them the land did not keep their promise, and there was a lack of water to irrigate the land. Things are better now. The Greybull Fluh supplies the necessary water. Tourists touring Yellowstone Park and passing through Cody should not fail to visit this community of ours at Emblem. Emblem itself is not on the railroad, but on the road

Between Cody and Greybull, twenty miles west of Greybull. Emblem is currently vacant and being cared for by a student.

We have only one mission post left, the large area on the Burlington railroad in and around Sheridan. At Sheridan we find the church at Park and Euster streets. The missionary (Rev. J. F. S. Her) resides at Sheridan, but supplies quite a number of preaching places: Ranchester, Acme, Monarch, Ucross, Big Corrals, Buffalo, Gillette, Moorcroft. At these localities there are as yet no organized congregations, nor churches.

Over the years our missionaries have preached in many other towns and cities in Wyoming. In most cases the people have moved away again and the preaching place has disappeared. For example, eight years ago a missionary to Poland was employed in Monarch to work among the Poles there. But these people have moved away, and what is left is served by the missionary at Sheridan.



Lutheran Zion Church in Emblem (Germania), Wyo.

The distances in Wyoming between most of the mission parishes are great, and often the mission places of the individual parishes are also far apart, which makes the mission work very difficult, especially in winter when the roads are bad. For the rest, the mission work in Wyoming is just like the mission work in our other states, and therefore needs the strong intercession of all of us.

A. W. Reese.

Brief Mission News.

A mission among Assyrian children. Here in our city of St. Louis a small Assyrian colony is found in the midst of the territory of our St. Luke's parish (Fr. E. Düver). The parents, who are poor in the flesh, can speak and understand English either brokenly or not at all. They are Greek Catholic by birth, but rarely go to their church, which is also very far away. They have a kind of patriarch among them who enjoys great prestige and has great influence. The children grow up without any religious instruction. But these children - there may be about fifty of them - understand English, because of course they attend the state school. The aforementioned congregation has now made these people an offer to set up a Sunday school for the children on Sunday afternoons, and the parents as well as the children have gladly accepted this proposal. This Sunday school has now been opened. Later on, the young people who are not cared for in church will also be taken care of. In this way, too, an attempt will be made to help those who have nothing to do.

to bring the word of salvation to those who know about salvation. Perhaps, under God's guidance, this will become a means of getting closer to parents as well, to whom no one can preach in their own difficult, foreign language. The eternal gospel is meant for all countries and peoples and languages, and the Lutheran Church is always the church that preaches the gospel in the most diverse languages. And if it cannot do it in the people's own language, it does it through the language that is most intelligible to the people. L. F.

The Lutheran Church is therefore rightly considered the multilingual church. It is the true Pentecostal church, eager to bring the Gospel to the people in their own language. And our Synod already preaches the Word of Life in more than a dozen languages, here in our country German, English, Polish, Lithuanian, Latvian, Slovakian, Italian and Yiddish. In addition, some of our pastors, who are able to do so, also preach in Norwegian, and especially through the medium of the English language, individual members of the most diverse peoples are brought under the sound of the Gospel in missionary congregations, including the native peoples of our country, the Indians and the Negroes who come from Africa. In South America some of our pastors preach Portuguese in Brazil and Spanish in Argentina. In China they preach the Word in Chinese, in India in Tamul and Malay. Then there is the sign language which our missionaries here use in the mission to the deaf and dumb. It would be of interest to know if any of our pastors still preach publicly in a language not here mentioned. L. F.

Won lower schools and teaching institutions.

The school thing in Alberta, Canada.

Readers of the "Lutheran" have often been told about the school affair in Stony Plain, Alberta, Canada. However, it would be a pleasure for them to read a detailed account of the whole course of the school affair. In addition to the school in Calgary, which was discontinued about ten years ago as a result of the division in the church, and the school teaching which pastors otherwise gave, there has been another school in Alberta, the one in Stony Plain (P. E. Eberhardt). It had been in existence since the year 1894, and had parochial school teachers until it was closed by the official of the Department of Education in 1917. It was reopened, however, under a teacher, P. H. J. Böttcher, who had obtained a certificate at a teachers' college in Alberta, on August 22, 1921, with 29 pupils, after the plan of instruction had been submitted to the Department and a ruling received that the instruction must be satisfactory in all respects. About the middle of October, 1921, the Chief Inspector, W. G. Gorman, of Edmonton, inspected the school for a few hours. After a few days the Deputy Minister of Education J. T. Ross declared that the teaching had been found not efficient (not sufficient). After negotiations with the Department, Minister Perrin Baker declared on January 9, 1922, that he would see to it that people who sent their children to school should not be prosecuted. Nevertheless, after five days, 22 fathers of families in Stony Plain received official notices to send their children to the state schools within five days or they would be sued. In late February, these fathers of families were summoned to court and on April 8 were fined \$2 each by the Stony Plain justice of the peace.

and \$1. 50 court costs. The fines were paid under protest. Later these men were summoned to court for the second time, but at the Advocate's request the hearing was postponed indefinitely because it was desired to appeal to a higher court. On November 7, 1922, the case was conducted in the Supreme Court of Alberta by the distinguished advocate, H. H. Parlee, and on December 4 the judgment of the justice of the peace was unanimously sustained. But a judge, N. D. Beck, still delivered a special opinion, wherein he declared the provision of the School Act to be an entirely arbitrary and tyrannical one, and intimated that either the law would be amended by the Legislature or the Department of Education would at least adopt a less tyrannical procedure in the administration of the law. Finally, on December 18, 1922, the children of the parochial school at Stony Plain were forced to attend the state school. Now, on January 30, 1923, the entire school board and a committee of the community at Stony Plain approached the Prime Minister, Herbert Greenfield, and the Minister of Education. However, these gentlemen gave no definite reply. A letter addressed to both on February 6, 1923, was presented to the President of the United Farmer's Party, and by negotiation with him his influence and co-operation were obtained. Having had a report made to him on the Stony Plain school matter, he provided Mr. Traugott Herzer of our Calgary community with a letter of recommendation to the Minister of Education. Through this letter, as well as the personal meeting, a turnaround was effected with the government. Also, a telegram sent by the Board of Directors of our Synod was later submitted to the Premier, in which the Board of Directors of our Synod stated that unless Alberta's present unfriendly position changed, they could not recommend to the Synod that the College remain in Edmonton, so as to provide security for the future. It was also brought to the attention of the government that steps had been taken in the Stony Plain congregation on February 25 to emigrate to Mexico in case the congregation was not allowed to reopen its school. After various negotiations, an agreement was reached that if the Stony Plain community would obey the school laws and make their school "efficient", the school would be allowed to reopen. Accordingly, on March 17, 1923, the Minister of Education and on March 27, 1923, the Premier wrote to the Trustees of the Township that if they would obey the provisions of the School Act they would be allowed to reopen the school and that it would be recognized.

So this school, which had been closed since December 1922, was reopened on April 10, 1923. At the school examination at the end of June the result was that St. Matthew's School in Stony Plain was exactly 41 percent "more efficient" than the state schools in the whole area. This was a victory for the parochial school. It is no wonder that the Chief Inspector later declared that the whole Stony Plain fuss could have been avoided if they had acted differently, and that they would not do so again.

The school board of the township then made a petition to the government that the objectionable school law should be amended. The Department recognized the merits of the proposal made, but refused to submit any proposal to amend the law in question to the Legislature, ostensibly on the ground that they did not want to weaken control over elementary education. But on one occasion the hearing did have the benefit of the Minister of Education declaring that a teacher qualified by the Department was responsible for

private schools not necessary, and then he made the following statement: "I want to assure you, as I have done before, and as the Premier has written to you, that if you keep your schools as your school at Stony Plain is now kept, that is, follow the course of instruction and the schedule of classes as prescribed by the Department, we do not want to interfere with their schools, whether they have qualified teachers or not. Of course you know it will be easier for one qualified teacher than another to keep school satisfactorily."

After this decision the school board decided to let the matter rest for a while, to press for the establishment of schools wherever possible, and to appoint candidates for the school board from our teacher training college in River Forest. The Edmonton congregation has appointed a teacher, and the Stony Plain congregation a second teacher. It is expected that more schools will be opened this year.

This is the present state of our parochial schools in Alberta. We cannot thank God enough that by grace He has so directed hearts and circumstances that we are now able to establish parochial schools in Alberta, and we hope that even yet the principled right of parents to have their children educated in the schools of their own choosing will be recognized. J. H. H.

Brief Institutional News.

"Station KFUE, Concordia Seminary, St. Louis." Cards and letters are daily arriving in which the writers are complimentary and appreciative of the reception of the programs of our new wireless station. A few, it is true, report that they have not had very good or even bad success. But since most of them, about 90 per cent, report good success, we may assume that any success must be due to local conditions. The cards and letters we receive come from all parts of our country, from the Atlantic Ocean to the Rocky Mountains and from Cuba up to Canada.

Even by preaching the gospel through radio we will not be able to reach all the world with this word of salvation, much less convert all the world. But God has commanded that we should preach the pure, truthful gospel to all the world. God certainly wants us to use the wonderful invention of radio for this purpose. The world exists for the sake of Christians, and God wants everything to serve the course of His gospel in this world.

Many who would not otherwise come into contact with our Lutheran church can be reached by means of the radio with the sound gospel, and many of these will thank us for it. Many who are housebound or sick in bed, or who rarely have the opportunity to attend a service, will be glad to hear a good Lutheran sermon, Christian songs and good music. This is already evident from the letters we have received.

Also the fact that the devil, this prince who rules in the air, has already taken the new invention of radio into his service and is also thereby bringing the poison of false doctrine into the homes, should move us not to leave the field to him alone. We must not stand by quietly when the devil seeks to destroy the kingdom of Christ on earth and leads more and more people to hell.

Whoever then believes that the gospel is a power of God unto salvation, and that the promise that it will not return empty is true, will have to say to himself that even these

The new way of proclaiming the gospel will not be in vain. We should confidently leave it up to God to decide what will be accomplished in the end. But let us ask him to give his blessing to it as well!

By having pastors draw attention to our ward in their church bulletins and in the local secular papers. KFUE in their parish bulletins and local secular newspapers, they can do a good service to the cause. And since we are anxious to know how far our radio ministry extends, who we are reaching, and what success we are having, reports are welcome and appreciated. We also gladly accept good advice.

For the time being our new facility, Station KFUE, will be in operation every Sunday evening and every Wednesday evening at 9. 15 Central Time. The so-called wave length assigned to us by the government is 549. 1 meters. J. H. C. F.

Concordia-Semmar in St. Louis. The two professors newly elected for this institution, P. O. C. A. Böcler, of Chicago, and P. W. G. Polack, of Evansville, Ind. have accepted the profession, and have been dismissed in peace by their congregations. But they will probably not be able to take up their duties until after Easter. God set them to rich blessing to our institution and to our whole church! L. F.

From Porto Alegre. Our seminary in Porto Alegre, Brazil, is now on summer vacation. On December 12 last year the academic year closed there, and seven candidates were to take office. "During the last few days" - it is written to us under December 5 - "it has become very hot." - How right it was that a teaching institution should have been started there a number of years ago! Thus our South American district will gradually be able to supply from its own midst the teachers it needs in church and school. L. F.

Postgraduate Home Society. An institution which directly serves our teaching institutions has been in operation for some years by the Postgraduate Home Society, and has been successfully carried on up to the present time. This society, which is composed of church-interested members of the congregation back and forth in our synod, has its center in New York and owns a special home there - hence the name given above - has set itself the purpose of providing financial aid to our younger and newly elected professors, so that they can further their education in the subjects they have to teach at our institutions at universities in our country, namely at Columbia University in New York. It is obvious that one who has been in the preaching ministry for a number of years and is then called to one of our teaching institutions must study diligently and receive special training in certain subjects in order to be able to fully meet the demands placed on him. Our younger professors and assistant teachers usually undertake these studies during the summer holidays; if, however, they can be granted leave of absence from their institution, they sometimes spend a whole year on them. Thus last school year Prof. M. H. Bertram of Fort Wayne in Minneapolis, Minn. was given special studies; this year the same is being done by Professors W. C. Burhop and G. P. Schmidt of Fort Wayne, the former in Chicago, the latter in New York. During the summer of 1923 ten professors and assistant professors from our institutions at Fort Wayne, Milwaukee, St. Paul and Winfield did such studies. In the summer of 1924 there were fourteen of them, again from Fort Wayne, Milwaukee, St. Paul, Winfield and Bronxville. At the same time the Society has always supported several candidates from St. Louis, who are

They wanted to study a little more before they entered the church ministry, namely such subjects for which we do not yet have facilities in our own institutions. Already a number of our younger professors and assistant teachers, who have recently been appointed to our institutions, have come forward to pursue such further studies next summer. They cannot do so without financial aid, as most of them are fathers of families. The Postgraduate Home Society will gladly continue the work if it has the necessary funds, which already amount to quite a sum and which have been generously contributed by its members, at its disposal, if its present members remain faithful and willing to make sacrifices and if new members join them. Mr. Th. H. Lamprecht, 69 Fifth Ave., New York, is president; Mr. F. W. Nehring, 1441 St. Nicholas Ave, New York, is treasurer, while the writer of these lines receives and examines the applications for aid.

L. F.

To the ecclesiastical chronicle.

Domestic.

Our sister Synod of Wisconsin can celebrate the same anniversary this year that our Synod celebrated three years ago: the commemoration of its seventy-fifth anniversary. Founded in 1850, she has now been associated with our Synod in unity of faith for over fifty years. From small beginnings it has grown over time, under God's blessing, into a large Synod, presently numbering some 575 pastors, 650 congregations, and 200,000 souls. No doubt this Memorial Day will be specially celebrated at an appropriate time later this year. We shall return to it then. - Prof. J. Ph. Koehler, of the Wisconsin Synod Seminary at Wauwatosa, near Milwaukee, Wis. returned happily at New Year's Day from an extended stay in Europe. He has taken a glimpse of present church conditions over there, especially in Poland, where Rev. O. Engel of the Wisconsin Synod has been active for some time, but has also made inquiries into historical matters connected with the founding of the Synod. L. F.

Two changes are to be reported **from the Ohio Synod**. D. C. H. L. Schutte, the former president of the General Synod for many years, has retired. As his successor, at the last meeting of the Synod in August, 1924, D. C. C. Hein of Columbus, O., who took office with the new year. D. Hein is a member of the Inter-Synodical Committee of his Synod, which has had doctrinal discussions with representatives of our Synod and other bodies for a number of years, a report of which was also made at our last Synod at Fort Wahne. - The "Lutherische Kirchenzeitung," the German organ of the Ohio Synod, has also undergone a change with the new year. D. R. C. H. Lenski, professor at the Seminary of the Ohio Synod at Columbus, O., has resigned his position as chief editor, and Rev. Em. Poppen of Grove City, O., has taken his place as editor. He is still assisted by three assistant editors, J. H. Schneider, who reports from the mission, Mr. Theo. Bühring, who is in charge of the church news, and Prof. W. Schmidt, who has the "For Heart and Home" department under his direction.

L. F.

Something very old and very small. How do we teach our children more religion? That is now the great question burning in many church communities in our country. Sunday School has been developed with great diligence, but this

alone is not enough to give the children the necessary knowledge of Christian doctrines. Vacation Bible schools are established to help; but it is difficult to get the children to attend. The State schools allow certain hours of the day, that the pastors may have opportunity during the week to teach the children belonging to them. In other state schools they want to introduce religious instruction for all children in the regular school schedule. Something new and very good is now being attempted by a Presbyterian congregation in Superior, Wis. This congregation has established a school for religious instruction, where the children will be regularly instructed in God's word after school hours. First the children are given a little snack, and then they are taught religious subjects for an hour. Students of a teachers' school are employed as teachers. The school is after the pattern of the public school, with kindergarten and eight grades. It has now been in existence one year, and promises good success.

We rejoice that more care is now taken than formerly to teach religion to children. We do not at all despise the special institutions which are designed to give the children more opportunity of learning something of the one thing which is needful. Vacation schools, regular instruction during the week, the children being excused from the State school at certain hours, afternoon instruction, better Sunday school instruction, Saturday instruction—these are all institutions which serve the good cause of the kingdom of God. Where nothing better is to be had, use these means most diligently. We also rejoice in the method adopted in Superior, Wis. if otherwise the students employed are really capable of giving proper religious instruction.

For us Lutheran Christians, however, all these institutions are nothing new, but something very old, something we tried long ago. And the experiences we have made teach us that these institutions are quite small in comparison with our really excellent and appropriate parochial schools. For us the parochial school is the queen in the service of Christian education. Nothing can replace it. No other institution for the education of children in discipline and admonition to the Lord can equal it. Unfortunately, some members do not recognize this. In many places they are satisfied with a meager parochial school. But the goal of all our churches must be: The very best parochial school for our children! Let us not forget this goal in the new year!

J. T. M.

The Seventh-day Adventists recently celebrated the fiftieth anniversary of their foreign missionary work. Fifty years ago they sent their first missionaries abroad. At that time they numbered only 7,000 communicant members and had only one teaching institution. In the last twenty-five years they have sent 2, 292 missionaries. In the last ten years they have raised \$65,000,000 for missionary purposes. Today they work in 115 countries and use 194 different languages in their missionary work. They now have 14 colleges and seminaries, 53 academies, and 672 elementary schools. They work abroad especially in Africa, in Japan, among the Indians in South America, and lately especially in Europe. In Switzerland, where they began their missionary work about fifty years ago, they have 67,000 followers.

In spite of their tremendous efforts, the Adventists have had relatively little success. Nor do they deserve better, for they do not preach God's pure Word, but a miserable mixture of the doctrines of men.

and piety, which actually displaces the gospel altogether. Above all, they burden their followers with the yoke of Old Testament ceremonial statutes, demand the Jewish Sabbath, abstain from certain meat foods, and teach a millennial kingdom. By their toil they seek to earn heaven. Nor do they have the slightest idea of the Christian freedom that has come to us through Jesus Christ. The gospel doctrine of salvation by grace alone, through faith in Christ, the Saviour of the world, is totally unknown to them. That they tithe so valiantly and contribute so eagerly to missions and the church is part of their legalism, by which they seek to earn their blessedness. J. T. M.

If you don't have the Savior. Our highly praised Saviour JEsus Christ is the salvation of the world. Rightly is this glorious, consoling gospel truth ever emphasized by Christian preachers. Without JEsus there is neither comfort nor hope, neither happiness nor blessing in this vale of sin. He who does not have Him does not know how to help himself in misfortune. This is again attested by the last annual report of Dr. Hart) M. Warren, president of the Save-a-Life League. According to this report, 15,000 persons committed suicide in the United States last year. In the last five years, 4,000 children and young people between the ages of five and eighteen violently ended their lives. One girl attempted suicide twelve times. Among those who committed suicide last year were 64 doctors, 48 lawyers and judges, 14 preachers, 64 bankers, 72 brokers, 43 actors, 26 editors, and 110 presidents and heads of large commercial firms. Overindulgence in life, disappointments, unhappy marriages, and fits of insanity mostly formed the cause of these many suicides. In addition, Dr. Warren also mentions the "jazz" spirit of our times, the finery addiction and licentiousness. The report also points out that 500 children under the age of fifteen were married last year.

Whoever reads this report must necessarily realize how necessary it is that the word of salvation be preached to our people continually. J. T. M.

German Immigrants. According to the annual report of the Ein Wandererbureaus, the number of German immigrants in 1924 was 75,091. 35,000 came from the Scandinavian countries in the last year. 90,000 Germans immigrated in 1923. The "Lutheran Herald" makes the following remark: "Even if among the 75,000 Germans there had been only 50,000 confirmed Lutherans, they would already form an impressive congregation if they could all be gathered into one church body. This, of course, cannot be done; but even if they were distributed among the various Lutheran Synods, so long as they were only really collected, they would form a strengthening and a considerable increase to the Lutheran Church in America."

As for the Germans who immigrate to our country today, they are no longer of the same ilk as those who came fifty or seventy-five years ago. For the most part, they are indifferent to the salvation of their souls. The word of God no longer clings to them. For the most part they seek only earthly advantages, and as a rule care little for the blessings that may come to them in this land. After all, our duty to them is clear. They lie at the gates of our Zion, and it is our glorious privilege to preach to them salvation in Christ.

J. T. M.

A Garden of Eden in the Icy Shore. A Canadian explorer, S. C. Scotts, stumbled some time ago in the icy

High north, hard on the Yukon border, 500 miles inland, on a wonderful mountain valley to which he attached the name of Garden of Eden. The valley is twenty miles long and about three miles wide. Innumerable hot springs spread a pleasant warmth in summer as well as in winter, so that the thermometer never falls below zero, indeed, it very seldom freezes in this wonderful mountain valley. Surrounded by huge mountains, which are always covered with snow in summer and winter, grass and flowers, even fruit and such plants grow in the valley, which are only found in warm regions. The traveller was so delighted with this wonderful valley that he could not find words enough to express his joy at it.

Like all of God's miraculous nature, this mountain valley in the far north testifies that there is an all-powerful, all-wise and all-good God who created and still sustains everything. One has already travelled the whole world, but still one finds wonder upon wonder. If the earth is so beautiful, how much more beautiful will heaven be! But far more wonderful are the lovely spiritual valleys of God, which God creates out of the earth by His Word, namely, that He gathers and sustains believing churches in the midst of His enemies.

J. T. M.

Abroad.

Superintendent W. P. Angerstein in Lodz, Poland, celebrated his fiftieth anniversary in November of last year and received many honors on this occasion. He is also not unknown in our circles. Twenty years ago he visited America and stayed in our congregations from time to time, and even before that he directed his congregation members who had emigrated to America to our congregations, so that many of them are now members of our congregations. Several sons of his large congregation in Lodz are now serving as pastors in our synod. L. F.

Papist persecution rage in Poland. The "Allgemeine Ev.-Luth. Kirchenzeitung" reports on this: "Not only the German Protestant, but also the Ukrainian Greek-Catholic Church experiences a savage persecution by the Polish state. Not only has the Ukrainian school system been systematically suppressed and the Ukrainian intelligentsia placed outside the framework of the law by not being granted civil rights, but church robbery has also been carried out on such a scale as world history has not yet seen. In Cholmerland alone, of 287 churches existing before the World War, only 49 are now open. Some of the remaining places of worship have been closed, and some have been 'rededicated' to Roman Catholic churches. The church lands and parsonages have been given to Polish colonists. The most glaring light on Poland's policy against the Greek Catholic Church is thrown by the means and circumstances under which the theft of churches takes place. The church furnishings were often damaged or destroyed. The eyes of the images of the saints were cut out, the feet of the apostles and even of the image of Christ were cut off. In the Vilnius region six churches were blown up with dynamite, some of them just during the greatest Greek Catholic holidays, as for example in Cholm on Holy Sunday. In many cases there have been excited scenes. For example, the ancient Greek Catholic sanctuary and at the same time the cultural-historical monument of the Ukrainian people, the Church of the Redemption in Spas, could only be transferred to the Catholic Church by means of fright and violence against the population, who defended their church with their own bodies. The men were maltreated with guns, the women dragged away from the church by their hair."

These savage persecutions show what dissenters can expect from the

Pope in a country where he has free power and authority. Of course, the Roman Church itself is little served in this way. The oppression exercised by her will be severely avenged.

J. T. M.

A Negro Preacher in Berlin. On October 19 of last year, in Berlin, in the famous Dreifaltigkeitskirche, where years ago the much-named Schleiermacher used to unearth his human wisdom, the Ewe preacher Robert Baeta from Lome in Togo, Africa, preached on the subject: "The Native Church in Togo during the World War." (The Ewe are a Negro tribe in western Africa.) Robert Baeta was educated in Germany from 1897 to 1900, then served his colored congregation in Africa as a teacher and presided over it as an ordained preacher since 1917. In his speech, the Ewe pastor thanked the German people for all the good they had done their countrymen through their missionary work in Africa. People in Germany were particularly surprised at the preacher's impeccable German, the solidity of his speech and his independence in the processing and practical application of Christian thoughts.

We are not surprised at such things in this country. Our Negroes, whose ancestors came from Africa, have long since proved that they, too, are human beings who can speak a human language, that they are capable of education, and that they display great independence in the processing and practical application of Christian thoughts. Our American Negroes, of course, do not speak impeccable German; but there is one thing that amazes us as often as we read our *Lutheran Pioneer* or our "Mission Dove," and that is that the Holy Spirit so transforms the hearts and minds of our colored preachers that they present God's Word more loudly and purely and arrange the congregational life according to genuine Lutheran practice. God's Word is the right miraculous cure that so heals the hearts of all peoples that they teach and live rightly to the glory of God. We experience this again and again in our mission to the Negroes.

Therefore we do not want to forget this mission, which is spreading more and more, in the new year. But if this is to be done properly, we must read diligently about it; and for this purpose the excellent missionary papers, the *Lutheran Pioneer*, the *Colored Lutheran*, and above all our old, dear "Missionary Dove" serve us.

J. T. M.

Census in Palestine. On October 3, 1922, the first Western-style census was taken in Palestine. According to the results of this census, Palestine has 767, 181 inhabitants. Of these, 598, 339 are Mohammedans, 83, 957 Jews, 73, 024 Christians, 1, 862 Sikhs and Hindus. The Mohammedans fall into four denominations, of which the Sunnites, with 690, 890 souls, form by far the majority. The Christians belong to no less than 16 different communities. Nearly half, 33, 369, are Greek Catholics, 14, 245 Roman Catholics, and 11, 191 Greek Uniate. Christians, therefore, form only ten per cent of the population of Palestine. The three largest cities are: Jerusalem with 62, 678, Jaffa with 27, 709, and Haifa with 24, 634 inhabitants. What will become of the Holy Land under the leadership of Western nations? Will the Jews regain possession of their ancient homeland? Experience, especially in recent years, has proved that the Zionist movement is a vain dream. Or will the Christians spread further and further in the Holy Land? Many hope so. To the true Christian, Palestine is but a witness to the truth of the Scriptures. God's great wrath is witnessed by the ruined cities, the vast deserts, the manifold

Peoples-Jews, Mohammedans, and Christians-who seek to establish themselves in this impoverished land. God's threats have come true: The princely land has become a ruin, the mighty exalted Israel a mockery of the people. But Palestine also reminds the Christian of God's great acts of salvation, and especially of His great proclamations of salvation, which have continued through the millennia. Here God promised the Saviour of the world, here he let him come, suffer and die. For the sake of the Word, Palestine is dear to us, but only for the sake of the Word. The miserable ruins mean nothing in themselves. The light is extinguished in them. Where the gospel is, there is the Christian's true Jerusalem.

J.T.M.

What we have in God's Word.

That those who live in Christendom have God's Word is a grace whose greatness cannot be measured by any man, nor equalled by any thought, much less fully described and worthily praised in words.

With God's Word, those who live in Christianity have a heavenly light that shines brightly for them. There is nothing they need to know for the salvation of their souls that they cannot find clearly in God's Word. To all the important questions of their hearts about God and man, about the past and the future, about time and eternity, they find in it a clear answer. Whereas the heathen world, which does not have God's Word, is forever asking, "What is truth?" and is forever in doubt and groping in darkness, Christians, on the other hand, have complete resolution of all their doubts in God's Word.

With the Word of God, however, those who live in Christendom also have a treasury in which the forgiveness of sins lies for them. The Word of God not only proclaims that all men's sins have been blotted out by Christ, and not only shows a way in which men may obtain forgiveness of them, but it is at the same time the hand of God which "presents this precious thing to men; the whole doctrine of the gospel contained in God's Word is an absolution spoken by God to all men, which every one has as soon as he believes it.

In the Word of God, moreover, those who live in Christendom have an inexhaustible source of consolation. Nothing can happen to them, be it loss of possessions, loss of honour or good name, loss of health, loss of liberty, loss of their own, loss of their own lives: in God's Word they find a consolation against every apparent calamity, however great and severe, which brings them complete reassurance. Yes, by what those who do not have God's Word are plunged into despair, that appears to those who have God's Word, in the light of it, as something for which they can only praise and glorify God.

Furthermore, with the Word of God, those who live in Christendom have a sword with which they can defend themselves against all their enemies and win in every battle. However great the power and cunning with which the world and hell attack them, by nothing can those who have and use God's Word be overcome, cast to the ground, and brought to ruin. When the world and hell think they have already conquered those who are armed with God's Word, and raise their cries of triumph, they themselves, lying in the dust, cry out, as the church of the Old Testament once did, according to the seventh chapter of the prophet Micah: "Rejoice not, my enemy, that I

His first wife and his talented son, Oskar Reisig, preceded him in death. He leaves behind his deeply saddened second wife, two daughters and a son.

On December 27th his mortal body was laid to rest with great participation. Father M. Holls held the funeral sermon on the basis of 4 Mos. 23, 10. God the Lord comfort the bereaved with his consolation and give his church many more faithful schoolmen!

E. H. H.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Seventeenth Synodical Report of the Oregon and Washington District of the Lutheran Synod of Missouri, Ohio and Other States. 1924. Concordia Publishing House, St. Louis, Mo. 44 pages 5 1/4 X 8 1/2. Price: 25 Cts.

Proceedings of the Third Convention of the Colorado District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 1924. Concordia Publishing House, St. Louis, Mo. 71 pages 5 1/4 X 8 1/2. Price: 34 Cts.

The two latest synodical reports rich in content. This is especially true of the Oregon and Washington District Report, which has set aside almost everything else to bring in 36 pages D. Pieper's quite excellent, timely paper on Unionism. No one knows what is in this paper until he has read it himself. That so much space was given to this subject in the report, even with the omission of the presidential address and the restriction of the other matters to the very briefest, is still to be especially acknowledged, since the meeting was an inaugural meeting. The aforementioned district was founded in 1899, so it was twenty-five years old last year. The so-called business of the Colorado District is presented in some detail in the report. But even there the instructive papers are not too scarcely reproduced. The German paper by L. Th. Hoyer on the saving grace of God fills 24 pages, and the English paper by L. O. Heerwagen on church discipline. Heerwagen's English paper on church discipline fills 16 pages. In the Mission Report we read that in a small mission congregation the Women's Association sees to it that the "Lutheran" or the "Wirkung" comes into every family. This is a fine, commendable enterprise.

L. F.

Beretning om det Syvende aarlige Synodemoede af den Norske Synode af den Amerikanske Evangelisk Lutherske Kirke. The Lutheran Synod Book Co. of 2307 Irving Ave, N., Minneapolis, Minn. 102 pp. 5 1/4 X 8 1/2. Price: 25 Cts.

The synodal report of our Norwegian sister synod, which has a Norwegian title, but a good part of it is presented in English. This is the case with one of the presentations which is particularly important, namely the unification formula of the great Norwegian Synod, the so-called "Oppløsning".

L. F.

The Great Commission. By Rev. Paul Lindemann. 16 pages 6 X 8 1/4. The Walther League Systematic Mission Endeavor, 6438 Eggleston Ave, Chicago, Ill.

Send Me! Workers' Manual for the Systematic Mission Endeavor of the Walther League and Similar Organizations. Prepared under the auspices of the official committee by Paul E. Kretzmann, Ph. D., D. D. . 16 pages 6 X 8 1/4.

Two small writings in the interest of inner mission. The first emphasizes the purpose of life, the task of the church, the opportunities of the Lutheran church, the mission opportunities in the homeland, the mission duty in the local church, the mission duty of the individual Christian. The second gives guidance on mission work and how to train church members to do it by awakening their personal interest in recruiting souls for God's kingdom, showing them the main points of Lutheran Church doctrine and history, and giving them practical pointers. Good to read and use.

L. F.

John Bugenhagen Pomeranus. A Biographical Sketch. By Walter M. Ruccius. The United Lutheran Publication House, Philadelphia, Pa. 135 pages 5 x 8, bound in cloth with gilt title. Price: 21.00.

In the preface, written by Prof. D. C. M. Jacobs, it is rightly remarked that Luther's co-workers in the work of the Reformation should also be better known to the Lutheran Christian people. And this is especially true of Luther's friend and confessor, Johann

Bugenhagen. While he naturally takes a back seat to the Reformer, he is distinguished by two things: one is his fidelity to the truth of Lutheran doctrine, which he recognized, and the other is his outstanding organizational ability, which was so useful in the reorganization of the church system at the time of the Reformation. The present book is originally a master's dissertation, submitted to the theological seminary of the United Lutheran Church in Philadelphia, and the writer has made a neat search of the field, studied the sources, and presented a fairly well-written account of Bugenhagen's life.

L. F.

William Carey. By S. Pearce Carey, M. A. George H. Doran Company, New York, N.Y. . 428 pages 5 1/4 X 9, bound in cloth with gilt title. Price: \$3.50 net.

This is an in-depth account of the life of one of the most important missionaries of modern times, a founder of the modern Indian mission. Carey was not a Lutheran, but a Reformed, a Baptist, which should not be ignored when reading this book. But he served the mission most especially through his work of translation. He was a linguistic genius without equal, a cobbler by birth, who moved to India at the age of thirty-two, and labored there a full forty years in the service of the mission. When he came to India the whole Bible had been translated into only one language of India, the Tamulian, the work of the Lutheran missionaries Ziegenbalg, Schultze, and Fabricius, besides the New Testament and Psalter into Hindustani, and the New Testament and five books of Moses into Sinhala. When he closed his eyes in 1834, he had translated the whole Bible into six Indian languages, into one other language the New Testament and the Old Testament up to Ezek. 26, into two other languages the New Testament and the Old up to the second book of Kings, again into two other languages the New Testament and the five books of Moses, then into eighteen other and increasingly unknown Indian languages the whole New Testament, and finally into five other languages one or more Gospels, so that he has thus translated into no less than thirty-four Indian languages God's Word, or at least the most important parts of it, which is well illustrated in the book by a colored map of India. This and much, much more is told in this book by his great-grandson, and more precisely and reliably than anywhere else. For the author has made use of a large quantity of letters, diaries, and other documents recently brought to light in England and in India, which is particularly important in a description of his life. We can only share one more word of Carey's from this beautifully furnished work, with many pictures and a good index. From India, about ten years before his death, he wrote to au Ryland, who had baptized him when a youth of twenty-three: "I have long since made the words of the 51st Psalm mine: 'God, be merciful to me according to thy lovingkindness, and blot out my sins according to thy great mercy!' If you survive me, and can somehow prevent it, I urge you that no words of praise ever be associated with my name, such as 'the faithful servant of God,' etc. All such words would involve an untruth. To me belongs only shame and confusion of face. 'I can only say, On Thee, O Lord JEsu, hangs my helpless soul (hangs my helpless soul on Thee).'" (P. VI.)

L. F.

Our King Victorious. A Sacred Cantata on the Basis of the Medieval Liturgy and Liturgical Plays. Words by Paul E. Kretzmann. Music by R. Schumacher. Concordia Publishing House, St. Louis, Mo. 112 pages 6 1/4 X 10 1/4. Price: \$1.25.

This is the latest work of our publishing house, which in recent years - and rightly so - has also been publishing good choral and church music. If we first take a look at the text of this cantata, every attentive reader will recognize that it has not been selected and developed at random, but according to a firm and beautiful plan. Following old ecclesiastical texts, reference is made in three parts first to the Passion of the Savior, then to His Resurrection, and finally to His Ascension and His sitting at the right hand of God - an ecclesiastical train of thought that rightly gives the entire work the title *Our King Victorious*. As far as the music is concerned, one can only judge a choral work conclusively when one hears it. But the composer, who is already justifiably known among us for his Christmas and Reformation Cantatas, has also worked here in a manner worthy of the church, and yet has not neglected the melodious. The chorale music proves to be particularly effective here as well, which is expressed partly by the organ, partly by the choir, at the beginning the melody "O Durchbrecher aller Bande", in the middle "JEsus, meine Zuversicht" and at the end "Tut mir die schöne Pforte", all with appropriate English song texts underneath. The work, in which choruses, quartets, trios, duets and solos alternate, a children's choir is also used and the three parts are introduced by organ preludes, comprises a total of 28 numbers and does not exceed the capacity of a more experienced choir, such as one finds in our circles. And the effort expended on rehearsal will be richly rewarded and will give the singers and also the congregation real joy when the cantata is sung before them.

L. F.

Schick Hall to be known, the residential building as Hanser Hall, and the new one under construction as Crull Hall." M. L.

Large Schools. There was a time when individual parochial schools in our synod contained 500, 600, 700, and still more children. The largest school that we know of that ever existed in our Synod was the Bethlehem School in Chicago (P. A. Reinke), which at one time this will have been twenty-five to thirty years ago had 1,080 school children, taught by eleven male and two female teachers. Those days, however, are long gone. The then numerous families with many children are no longer to be found so frequently; the many immigrants who came from Germany and sent their children with preference to a school in which German was also taught, are also no longer to be found; and if they were still to be found, they would hardly send their children to this extent to our Lutheran parochial schools. Times and circumstances have changed. Nevertheless, there are still large, heavily attended schools, as a glance at our "Statistical Yearbook" will soon show. The largest school in the Synod is still to be found in Chicago, more specifically, in the suburb of Maywood. It is the school of St. Paul's parish (Rev. E. Zapf and Rev. Klünder), attended by about 550 children, with ten teachers. Then follows the Trinity School (PP. C. P. and K. Schulz) at Sheboygan, Wis. with about 500 children and eight teachers, and in third place St. Luke's School (P. O. C. A. Böcler) in Chicago with 483 children and ten teachers. What rich blessings are added to the family, the church, and the state, by such parochial schools with many children, nay, by all right parochial schools!

L.F.

To the Ecclesiastical Chronicle.

Domestic.

The "Mission Dove," the missionary magazine of the Lutheran Synodical Conference of North America, is now before us in its new, enlarged form. Since January of this year it has appeared monthly sixteen pages strong. Thus it can all the better fulfill its task of awakening in our circles a desire and love for the missionary work assigned to us by God. The first number is, as far as content and layout are concerned, a real splendour. A beautiful cover picture depicting representatives from various nations of the earth kneeling before the glorified Saviour prepares us for the contents. After a hearty missionary prayer from the pen of D. Walther follows an account of the dedication of the Immanuel Church (colored) at Cincinnati, O. Two pictures adorn this article. It is followed by an account of "The Children's Collection for Negro Chapels," in which there is a lively participation, as is evident from the many letters printed. A lengthy article on "This and That from the Traveling Preacher's Life of the Far West" presents the reader with a clear picture of the difficult traveling preacher's life. From the pen of our Missionary Director, F. Brand, comes the next essay, "Firstfruits of our Mohammedan Mission in India." The "Missionary Hour," in which our China Mission is clearly and interestingly set forth according to history and development, is a masterly discussion of this subject. Another article shows how missions may be suitably brought to the hearts of children in the school. No teacher or school-keeping pastor should fail to read this stimulating essay. It is also important to refer to the various mission pamphlets that have appeared in our circles. The Missionary Chronicle,

which is brought under the heading "Mancherlei aus der Mission" ("Miscellaneous from the Mission"), is considerably richer than before. It brings important missionary notes, not only from our country, but also from heathen countries. In short, whoever orders the "Mission Dove" will be richly blessed by reading it.

For those who no longer understand German, there is the *Lutheran Pioneer*, the English brother of the "Missionstaube". This paper, too, has been published monthly since January of this year, sixteen pages strong. The editorship is in the hands of our former missionary, F. J. Lankenaus, who has already published the *Lutheran Pioneer*.

for many years. Later we will also discuss this splendid missionary journal in more detail. One of the two mission magazines - if not both - should be found in every Lutheran home. It is not easy to keep the missionary spirit alive if one does not continue to read about missions.

J. T. M.

The bickering of the falsely famous": Art. "O Timothy, keep that which is committed unto thee, and avoid the unspiritual, loose talk, and the wrangling of the false boasted art, which some pretend and lack faith!" 1 Tim. 6, 20. 21. We were reminded of these words of the Apostle Paul, when the prospectus of a work, entitled *Online The Outline of Knowledge*, was sent to us these days. Also to others

in our circles this prospectus has been sent and, as we may assume, not only to pastors but also to laymen. A warning against this work is therefore perhaps in place. Not all, however, that is brought in the twenty volumes of this outline of knowledge is to be rejected, though the selection is not always one that a Christian will make. The Christian has every reason to be cautious even in reading so-called "good" secular books. But what makes this 'work a devilish source of soul-deadening! What makes this work a diabolical source of soul-destroying errors is the fact that it is not only written from the standpoint of modern evolutionist freethinkers, but also presents the whole unspiritual, loose talk of the Darwinian theory of evolution long and wide, and also illustrates it by many pictures. What the world looked like a hundred million years ago (!), how man evolved from an ape, how it came from the gurgling sounds of a frog to human speech, this and much more is presented to the readers in words and pictures. It is also important that parents are asked to buy this outline of knowledge especially for their children, so that they can use it as a reference book. God forbid! Whoever puts this work into the hands of his children is handing them poison that will kill their souls. Even in other respects the historical exposition in this work is not always reliable. The lies and dissimulations that were spread everywhere during the last world war can also be found in these books. Our values readers would therefore like to be warned against buying this work.

J. T. M.

"The poor have the Gospel preached to them." In the Republic of Guatemala in Central America there are still about 1,250,000 Indians who know nothing of Christ, who is also their Savior. Of these poor, blind heathens, about 200,000 go by the tribal name of Kakchiquelen. They were once among the most warlike of all the Indians of Central America, and caused much hardship when the Spaniards sought to invade the country. Today they have sunk to the lowest level mentally and spiritually through the pressure of the centuries, although in 1524, when the Spaniards oppressed them, they stood on a high level of culture. Some years ago, missionary W. C. Townsend took up the cause of these poor Indians in the most loving manner, went to them and won their complete confidence through his friendly intercourse with them.

Townsend

was himself a poor man, and his work initially received little support. Nevertheless, he remained faithful to his purpose of bringing the gospel to these heathens as well. Now his work is supported by several church communities. A beautiful mission estate at Panajachel, on the beautiful Lake Atitlan in Guatemala, with a seminary, printing press, church, and schools, has long since replaced the first poor buildings; over two thousand of the Kakchiquelen have professed Christianity, and twenty indentured preachers are working among their fellow tribesmen. In the near future the New Testament will appear in their language.

J. T. M.

In the fight against the enthusiasts. Our Fr. A. Krämer from Buenos Aires, Argentina, sent us a large collection of swarm-minded church bulletins these days, from which it is evident how difficult the struggle is that our brethren down there must also wage against the swarmers. Among the immigrant Germans, enthusiasts of all kinds are working with great diligence, and with great spite they blaspheme the Lutherans who stand up for the truth of God's Word with courage and faithfulness. In one such lying article we read: "According to this, the Lutherans read the Bible and believe as we do, but merely do not do and teach according to the Scriptures. Nor can they, because they are not born again. The natural man hears nothing of the Spirit of God. We are directly called gushers and sectarians by the Lutherans because we do not smoke, because we do not chew tobacco, because we do not get drunk, because we do not dance, because we do not play cards, because we do not lie, and because we do not steal. If we, like them, went along with this and more, then surely we would be called 'dear, good Christians'. But because we evade all such disorderly being, adorn with godly walk the doctrine of Christ, therefore we are called 'sects and gushers'. Thank you! The Scripture says: 'This alienates them, that you do not run with them into the same desolate, disorderly nature, and blaspheme,' 1 Pet. 4:4. But those who do and practice such things, and still call themselves good Christians and a true-believing church, show that they are unconverted people, apostates from God, who have departed from the apostles' doctrine, and who rightly deserve the name 'sect'."

Where such mendacious things are written about the Lutheran church, "the doctrine of Christ" is certainly not "adorned with godly conduct. The godly walk with which a Christian adorns the doctrine of Christ also includes that one remains beautifully with the truth and does not lie to the world, as the enthusiasts in South America do. May the Lord Himself strengthen our brethren in the struggle, who must endure reproach and persecution from all sides, and constantly assure them that reproach for the sake of the name of Christ is one of the things Christians should rejoice in, according to Christ's instruction.

J. T. M.

Abroad.

"For our theological college," writes the "Ev.-Luth. Freikirche" of December 24 of last year, "November 24 was a double day of celebration; on that day we were able to welcome our new employee. Prof. Dr. Paul Peters from the high school of our sister synod in Wisconsin has accepted the call to teach at our institution here in Zehlendorf-Berlin. He had arrived in Bremerhaven with his wife on the evening of November 28 and arrived here just in time to take part in the celebration. At the same time we were able to celebrate the golden jubilee of our dear senior, D. H. Z. Stallmann, who was ordained to the holy ministry fifty years ago on November 25. Although D. Stallmann left office in the spring

he still gave lectures in Old Testament exegesis: Exegesis. The double celebration took place in the afternoon here at the institution. In addition to the faculty and students of the college, members of the supervisory board and the administrative committee, the president of the synod, five sons and the son-in-law of the jubilarian, as well as several members of the Nordic Conference, which held its meetings at the institution on the following two days, took part in the celebration. May God continue his grace upon our college and grant it faithful teachers always!"

J. T. M.

"The Alsatian Lutheran." A courageous, fearless hero is the youngest brother of our "Lutheran," the "Alsatian Lutheran," the paper of our brethren in Alsace, whose responsible editor is Fr. Fritz Müller in Mulhouse. With cheerful courage he wields the sword against everything that is hostile to the Holy Scriptures and the Lutheran confession. In addition, he brings excellent instructive and edifying articles, which could also be read in this country with pleasure and blessing. We therefore call attention to this delicious monthly, which is available from our Concordia Publishing House for one dollar a year, and wish it many readers in our circles as well. On the subject of women's suffrage in the church, which is gaining ground in Germany and Protestant France, the last number writes: "Whatever one may think of women's suffrage in the political sphere, this much is certain: Field, this much is certain, that God's Word assigns to woman a different position in the church than the sectarian churches have in many places conceded to her. The Lutheran Church, however, in so far as it is the Church of the pure Word of God, will also be guided by God's Word in this matter. What God's Word has to say about this we find in 1 Tim. 2, 11. 12; 1 Cor. 14, 34. 35; 11, 3; Eph. 5, 22-24; Col. 3, 18; Tit. 2, 5."

J. T. M.

The divine anchor of the soul. In the self-biography of the Geheimer Oberkirchenrat D. Haack in Mecklenburg, there is the following beautiful statement about justification by grace alone through faith in Christ: "The divine anchor of my soul, however, was the central evangelical truth of justification by faith alone through grace, for the sake of Christ and His work of reconciliation, the *justitia extra nos posita* (the righteousness which Christ has purchased for us), the objective righteousness imputed to us . . . Christ's righteousness, which alone is before God. Where it had not been my consolation, I had perished in my misery, Ps. 119, 92. This doctrine is not learned in the academies, but on our knees. So it has been rightly said. So I also have had to learn it, and by God's grace have preserved it to this day, and hope that it will be my comfort even in my last trouble on my deathbed, as it comforted me then, sustained me, and made me whole in soul."

What this glorious teaching meant in the life of Luther and the history of his work of reformation is well known to every Lutheran Christian. Luther drew this doctrine from the gospel, and there you learn it still healed. We believe the forgiveness of our sins by grace for Christ's sake on the basis of the clear Word of God. This word does not deceive. Whoever relies on it in faith always has rich, blessed comfort.

J. T. M.

The revival on the island of Nias. The "Missionary Dove" reports of a wonderful revival on South Nias, an island belonging to Holland, west of Sumatra. We read: "When the revival began there in 1919, it was like a mighty ice storm. The missionaries did nothing but preach the gospel in biblical sobriety. But under the strongest mental shocks, heathens came to

to clear their consciences and find peace. Former head cutters, poisoners and other murderers, as well as fornicators, thieves and arsonists confessed their sins, some weeping loudly and trembling with fear. The missionaries had their hands full. In the morning crowds came to be taught; in the evening people stayed in church until they were sent home at midnight. The crowds at the services proved how strong the desire for God's Word was. The movement spread like wildfire through the area, carried especially by young Christians who went out as unpaid evangelists.

"The main center seemed to be the Sa'ua mission station. In its territory lie localities which until then had been almost inaccessible. Here, thirty years ago, the missionaries had had to give way. Not even Mohammedanism had been able to rise against this paganism. Now Sa'ua has a new church, a 22-cornered round building 95 feet in diameter. Pagans contributed significantly to it, contributing wood and doing some of the construction work themselves. Two thousand people would be present at the dedication. Only eight days earlier, 52 firstfruits had been baptized in Sa'ua. In the vicinity of this station 6000 people came to the sermon every Sunday. A single picture: of the 1000 inhabitants of the village of Hilisataro, not one was absent from the service, not even the chief."

If this awakening is due to the truthful preaching of the Word of God, we too rejoice in this fruit of evangelical sowing. If it is based on enthusiasm, the wind will blow it away. May God grant all missionaries the grace to faithfully preach Christ! The "Gemeindeblatt" rightly writes: "Let us work diligently, let us do mission diligently, but let us not think that this mission must consist in the loud trumpet sound of a congregation, connected with all kinds of external work and worldly stuff, but let us stick to it, that we, each one for himself, fulfill our missionary duty in all faithfulness."

Protestant Mission to the Philippines. The first Sunday School Association in the Philippine Islands was not started until 1911. Today there are 1,015 Protestant Sunday schools there with 4, 814 teachers and clerks. The number of pupils enrolled is 65, 590. 500 Filipinos are at present engaged in the Sunday school teachers' course. There is special work in the Philippine Islands by the Methodists, Presbyterians, Baptists, Congregationalists, and United Brethren. Unfortunately, however, the whole missionary work is infested with unionism, so that a clear and sharp confession of the true gospel cannot be made. The various church fellowships, in spite of their different confessions, work hand in hand, as is the custom among the Reformed churches. No confessing Christian can be pleased with such work.

J. T. M.

Korea. Slowly the missionary work that various church fellowships are doing there is progressing. The first missionary landed there about forty years ago. At that time there were about six Christians in the whole country. At present there are more than 300,000 Christians in Korea with 3400 churches and many mission schools attended by 20,000 children. Christian mission hospitals treat 250,000 patients annually. The indigenous Christians in Korea maintain sixteen missionaries in Siberia, Manchuria and Shantung. This is a fine success in this comparatively short time, proving even today that God's Word is not preached in vain.

J. T. M.

A district president to the members of his district.

According to the constitution of our synod, the district presidents are obliged to "supervise the teaching, life and conduct of the preachers and school teachers of their district and to gain an insight into the ecclesiastical and moral conditions of the congregations in their district". They "shall therefore also make visiting journeys and hold visitations in the congregations at their discretion." On such visits they and their assistants, the visitators, have the best opportunity to address words of encouragement to the members of their district. But they may also, on suitable occasions, send such encouragement by letter to the Christians of their district. More than one district president has sent out such letters. Some District Presidents address such words of encouragement to the members of their district in the first weeks of the New Year, either by a special letter or in their district bulletin. Such a circular letter has come to us from the distant Oregon and Washington District, one of our smaller but stirring Missionary Districts. We bring it to print, as it gives at the same time an insight into conditions there. L. F.

To the pastors, teachers, and church members of our district.

Dear brothers and sisters!

That we may not grow weary in our Christianity even in the year 1925!

The Father in heaven has preserved us so that we have not yet grown weary. He has kept us in the faith of our Saviour and in the love of his kingdom. We still walk in the narrow way that leads to heaven. He has not made our pastors and teachers weary in carrying the welfare of the sheep and lambs on their hearts day and night; he has given them strength to feed Christ's flock with right diligence, by preaching and teaching publicly and from house to house, and also to follow the erring and lost sheep with great faithfulness. God has not allowed our dear old ones to grow weary, who have borne the burden and heat of the day for many years. The devil has tried hard, for example by changing languages, to make our old Christians tired. More and more in our churches the bread of life must be distributed in English. Our fathers and mothers have learned and sung God's Word in German from their youth, and it is hard for them to get used to English preaching and English songs. Who God has made them willing to make a great sacrifice for the sake of the young people and other souls whom our Saviour wishes to beatify by the means of the English language. They have overcome temptation. They are still in the front ranks. They work as diligently as they once did when "all was German."

Our young Christians have not grown weary. They have been especially hard tried in these last times by the Sodom of the world and the apostate Jerusalem of the false church. But God has preserved them also from evil, and they labor with youthful vigor in fellowship with our fathers in building the walls of Zion.

All our Christians, even the children, prove with their works that God has not let them grow weary in faith and love. They have again laid a good part of their earthly goods on the altar for the expansion of the Church, for the expansion of our institutions, for the need in Germany, for our students, for the Negro Mission and especially for the

Inner Mission. More and more Christians are found who are willing to sacrifice, for example, the tithe or more.

And now let us pray to the Lord, "Lord, help us not to grow weary in the future." May he strengthen, fortify, and establish us. Because he wants to give us strength through his word, we want to read our Bible daily, we want to care for our home altar with diligence, yes, with the greatest diligence, we want to read our Christian magazines diligently and sing Christian songs with our children. We pastors will not tire of preaching ever better sermons on Christ, and we teachers will not refrain from presenting Jesus to our children in school every day. And we listeners, with all our families, even with our little children, will diligently go to the altar of the Lord, where the voice of thanksgiving is heard, and where all his wonders are preached. We also want to respect our pastors and teachers as messengers of God. And let us not forget our schools! God has so graciously preserved them in Oregon and Washington. Let us not grow weary in tending these fine planting places!

If we use his word diligently, God will preserve us. By his word he preserved Noah and his children, who lived for hundreds of years among an evil people. Abraham, in his long life, never tired of believing the promise and building altar after altar to the Lord. Job lost ten children in one day, and was tormented by a terrible disease; but he did not grow weary in faith and in true godliness. And the God who strengthened these men will also strengthen us. He will give us the joy to take up again the work of our Synod and to help efficiently so that the one million, which is necessary this year for the management of the work, and the second million, which must still flow into the building fund, will come in; he will also give us courage to keep a special eye on the work of our district and to participate in it vigorously. This he will certainly do. Why? Because he himself says, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not faint; they shall walk, and not be weary," Isa. 40:31.

Kind regardsW

. Janssen.

"We all believe in one God."

The great confessional song of the Lutheran Church.

In word and manner, this is one of the greatest songs of our entire hymnal treasury. Few hymns have found such a general reception in the singing congregation as this one since the establishment of the Protestant church service in 1624. Its melody was at least a hundred years old when Luther made it the basis of his poetry. Of course, there was a German verse to the tune before Luther. Luther, however, built here from scratch. The dispute as to whether he based it on the Apostles' Creed or the Niceno-Constantinopolitan Creed is immaterial. Especially in stanza 2, Luther took individual features from the latter; but on the whole, the Apostles' Creed is the basis. But even to this Luther by no means anxiously bound himself. As in his three explanations of the articles in the Small Catechism, he added his own things and again omitted many things from the old confession. It has a charm of its own and can, for example, be made into a gripping catechesis with confirmation students, the three

Compare the verses of our hymn with the three articles and the three declarations of the catechism. Like these, the hymn also sprang from Luther's heart. This is shown immediately by the second pair of lines in the first stanza, but also by the entire stanza. Thus, in this song, Luther recognized the actual meaning of the Apostles' Creed in the divine service, and allowed it to come to its status and essence: its meaning is the celebratory worship of the congregation.

Luther's poetic and liturgical feat in this song has always been recognized. Vilmar (the well-known theologian and historian of German literature) rightly writes: "With what fervour and devotion the whole Protestant Church has sung this hymn through three centuries! The

He will always feed us, and keep us well, body and soul," in the first stanza, has struck mightily and powerfully into the multitudes of evangelical Christianity, so that these words have been the almost proverbial consolation of life and suffering of the people in the sixteenth and seventeenth centuries. Testimonies of a poignant kind we can present."

Luther himself says in his "German Mass" of 1626: "After the Gospel, the whole church [i.e. not only the choir or the preacher or preachers] sings the faith in German: Mir glauben all' an einen Gott.' After this the sermon goes from the Gospel of the Sunday or feast." On this Fr. Spitta (the renowned liturgist of modern times) says: "That Luther at this point opens the mouth of the congregation at the height of the service, so that they may let their testimony of faith flow forth in full song, belongs to his most ingenious grasps in the liturgical field, and is a sign of truly royal feeling." (Nelle, Schlüssel zum Evangelischen Gesangbuch.)

Out of Germany's need.

The following messages are taken from a letter written by one of our German correspondents. The writer is a senior teacher's wife in a large city in southern Germany. She does not pray for herself, but for the poor and needy, whom she approaches personally by going into the houses and seeing how much help is needed. I have the testimony of the pastor, the parish deaconess and eleven other persons for the reliability of the information. She writes among other things:

Allow me to tell you a few cases. I visit a sick mother. She is lying in bed, breathing heavily. Five children are standing around her; the little girl is stroking the mother's hot hands. The mother is crying bitterly, she wants so much to die. Deeply malnourished, her lungs attacked - death lurks at the door. In addition to being sick, there are worries. The baker no longer lends. 4. 60 marks are on the debt table. I console the mother and retire quietly. Quickly to the baker, pay the debt, and a loaf of bread I lay gently on the threshold of the five hungry children.

My step continues. I step into a chamber. The young father lies on the bier. The young mother looks at me in despair. Two small children hang from her skirt; they do not yet know of the great pain. The young man is also a victim of the war. His foot and thigh are full of shrapnel. He has been operated on fifteen times, and on the sixteenth operation the poor heart stopped beating. The tired soul leaves the sick body.

Now quickly to the hospital. The little "Schorschle"

"People! service returned, the distribution commission held its meeting in which the candidates were to be assigned their vocations. But what was the result when Vice-President (5th Lehenbauer now read out the list of congregations and mission fields that wanted their own pastor? Twenty callings and - seven candidates! Involuntarily everyone sighed. What was to be done? Well, one had to eliminate one place after the other, until the seven professions remained, which were the most important ones. Now the distribution was relatively easy, and at two o'clock in the morning the meeting could be closed with prayer."

May God's rich blessings also rest on these new workers in our important mission field in South America!

J. T. M.

Concordia College in Edmonton, Alberta, Canada. In this, our newest educational institution, of which the last "Lutheran" brought a picture of the teachers and students, plans are busily being made for the new building approved by Synod. Director A. H. Schwermann writes: "Our architect, Mr. G. H. MacDonald, visited our institutions in St. Paul, Milwaukee and River Forest at his own expense in the middle of December, in order to become more closely acquainted with your college system and the peculiarities of the institutions of our Synod. As a man who has already built many schools in Canada, he is now in a position to draw up plans especially suited to the purpose. The contract is to be awarded about the end of March." L. F.

To the Ecclesiastical Chronicle.

Domestic.

The millennial kingdom. From time immemorial there have been people who have believed in the idea of a millennial kingdom. For the beginning of the millennial kingdom, in which, as one enthuses, believers will reign with Christ on earth after all unbelievers have been destroyed, the Adventist Miller set the year 1843 and the soul-corrupter Russell the year 1914. But all calculations have failed. It has come to pass as Christ prophesied, and not as men have willed. Instead of the millennial kingdom, tribulation and distress have come upon the world and especially upon the Christian Church, false Christs have risen up and deceived thousands, and if it were possible, even the elect would be deceived today because of the false teaching that prevails everywhere. The hand of the world clock turns exactly according to the dial of the Holy Scriptures, and every sign of the Last Day, except this sign itself, has come to pass, proclaiming to the unbelieving world, not that the millennial kingdom is coming, but that the Lord is coming, and that to judgment.

As we write this, some people are worrying unnecessarily. Someone has calculated that the Lord will come on the sixth of February. We know in advance that this prophecy is a lie. The Lord Himself told us that no one would know about the hour of His coming, Mark 13:32. 13, 32. The day of the Lord comes like a thief in the night, 2 Petr. 3, 10. According to God's will, men should not try to calculate when the Lord will come, but diligently make sure that we are ready to meet him when he comes, 2 Petr. 3, 11. The Savior commands all the world to repent and believe. He that believeth truly in Christ is prepared, though the Lord come at what hour he will.

The "Watching Church" rightly remarks on this subject: "When a man wants to know something that God has hidden from him, he falls from one folly into another and becomes a fool, while he imagines that he is a mighty prophet. A word from our Formula of Concord comes to mind: 'With that which God hath hid from us the folly of our corrupt nature is always much more pleased to be troubled than with that which God hath revealed unto us in his word, because we cannot make it out, which also we are not commanded to do.' "

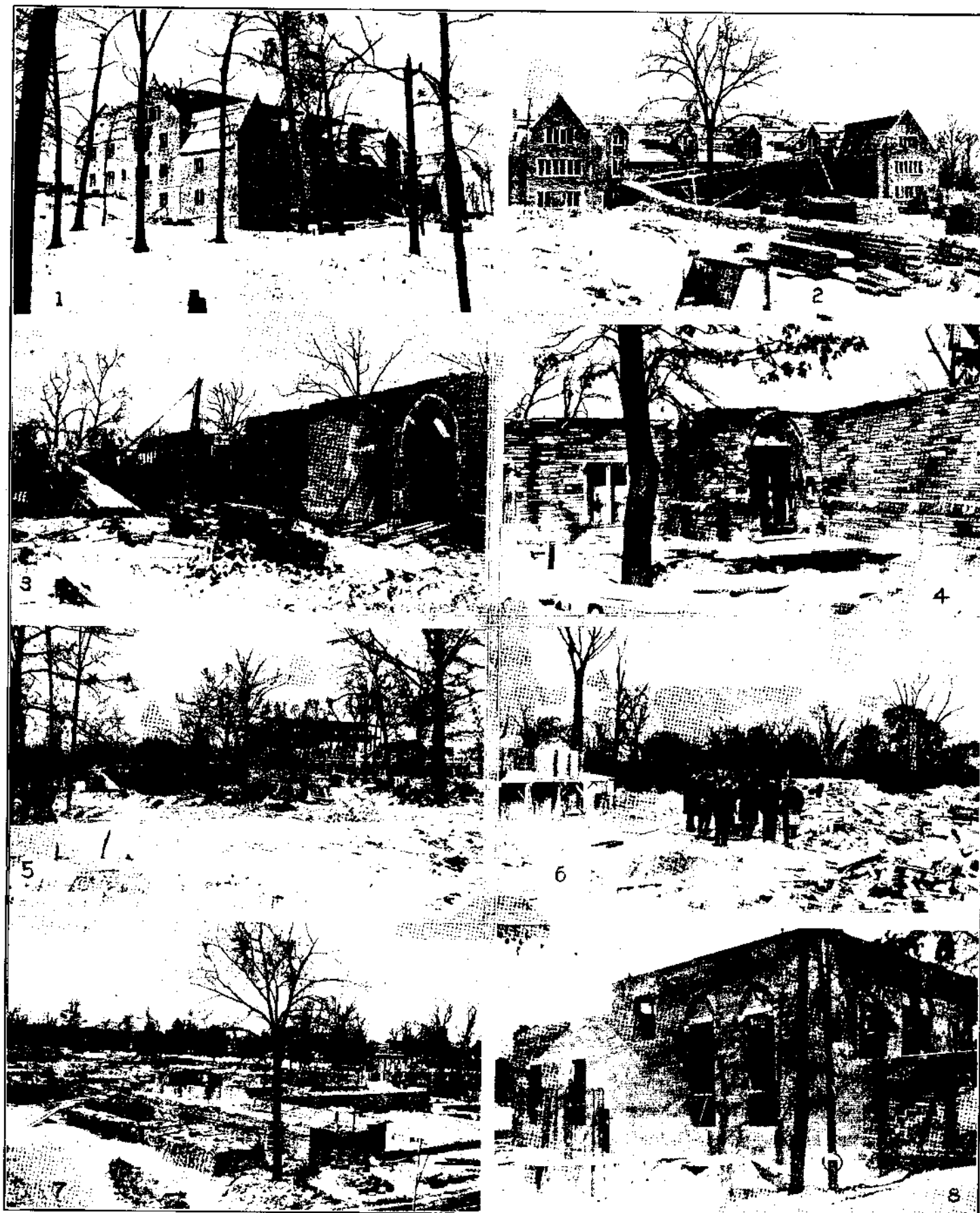
J. T. M.

Revivals. After hearing less about them in our country in recent years, the so-called revivals are now coming into vogue again and, as the press reports, are showing great success. In Des Moines, Iowa, it is reported that 2,200 people were converted and brought to the church through such revival services last year, and on one day as many as 260. Other reports from other parts of the country are equally favorable. Of course, all Protestant denominations, except the Lutheran, have a hand in these revivals, and the meetings are therefore thoroughly unionistic in character. Doctrinal differences are not emphasized. They have long since gone beyond that. This fact alone shows whose brainchild these usual revival meetings are. They are not born out of a scripturally sound Christianity, and therefore cannot produce a sound, scripturally sound Christianity. Admittedly, there are differences here as well. Some revivals have more of God's Word preached than others. Some revivalists are more deeply rooted in God's Word than others. Some pretty much know what sin and grace are; others don't. But all agree in this, that they act upon feeling, and make feeling a sign of the state of grace. The spirit of swarming pervades them all. Woe to a church, however, if it falls prey to gush-mindedness!

J. T. M.

The Twentieth Century Quarterly, a **Sunday-school** bulletin for children, published by the Disciples Publishing Company, Chicago, is one of the most pernicious teaching materials by which unbelief is shamefully spread among the children of our country. For example, the following is offered to the children: "Christ was a child of his time, and therefore inclined to the crude opinions of his people. He believed, as did everyone at that time, that sickness was the result of sin, through which the devil entered a man. He healed men by forgiving sins and casting out the devil in this way." According to this account, Christ was a mere man, and his doctrine nothing but disdainful superstition. The miracles of JEsu are therefore also all denied away. JEsus, in stilling the sea, did not threaten the sea, but his disciples. They were told to be silent and to keep quiet. Also the miracle of the feeding of the five thousand is most shamefully blasphemed. Every one, it is recited to the children, has secretly brought himself a fair portion of food in his doublet; about the raising of Lazarus it is said, "We doubt the genuineness of this narrative." This is but a few of many falsehoods. The whole sheet is full of lies, distortion, and blasphemy. And from such a book shall Christian children learn Christian religion! When will we finally appreciate what we have in God's pure word! When God allows such destruction to befall ungrateful churches, how must we not shudder at all ingratitude, satiety, and lukewarmness!

J. T. M.



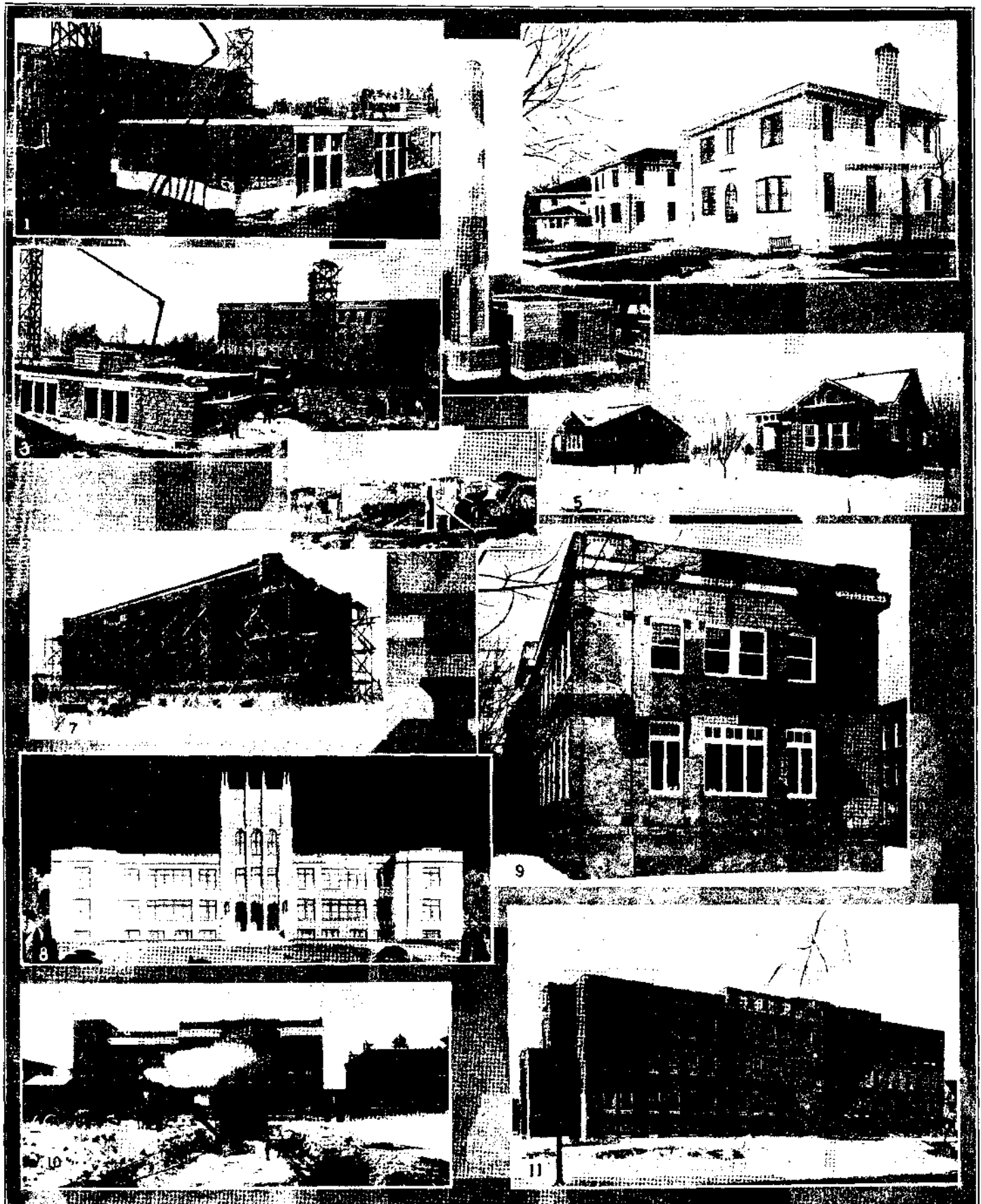
The new seminary buildings in St. Louis.

January 27, 1925.

1. eastern residential building (front view).
2. eastern residential building (rear view).
3. administration building.

4. masonry work on the teaching building.
5. large assembly hall in the teaching building.
6. visit to the construction site by the Board of Directors.

7. view over the building site.
8. Eighth power station.



Various institutional buildings under construction.

- 1st Teaching Building in Winfield, Kans.
2. new professor apartments in Winfield.
3. other view of the teaching building in Winfield.
- 4th heating system in Winfield.
5. new professorial housing in River Forest, Ill.
- 6th Teaching Building at Concordia, Mo.

- 7th residential building in Bronxville, N. Y.
8. design of the teaching building in Seward, Nebr.
- 9th addition to the dining hall in River Forest.
10. excavations for the second residential building at Fort Wayne, Ind.
- 11th residential building in Milwaukee, Wis.

Roman Insolence. On the 11th of October last, a new bridge was opened to traffic at Yankton, S. Dak. To express figuratively the connection thus established between South Dakota and Nebraska, Bishop Mahoney of Sioux Falls, S. Dak. and Archbishop Hartl of Omaha, Nebr. met in the middle of the bridge and shook hands. Then the two Catholic dignitaries led a procession to the Sacred Heart School property, where a solemn Mass was said before a crowd numbering in the thousands. Bishop Mahoney then preached a sermon. This is what happens in the United States, where, according to the national constitution, church and state are strictly separated! This incident also explains why there is a Ku Klux Klan in this country.

J. T. M.

Strayed from the Papal Church. In this year, when the Pope wants to lure the whole world to Rome by his Jubilee fraud, the American Tract Society in New York is making a special effort to spread the Holy Scriptures among the Italians in our country, many of whom are strongly atheistic and communistic. It is calculated that the number of Italians in this country is about two million, a considerable number of whom reside in New York. Many of them have fallen away from the Papal Church and become open deniers of God, as is the case in Italy. This is very natural, since the religion of Rome itself is at bottom nothing but unbelief in Christian garb. The above-mentioned association is now busily carrying on missions among the churchless Italians in New York, by diligently distributing tracts, magazines, and books of Christian content. Above all, it puts the New Testament into their hands. The American Bible Society unselfishly assists in this, selling Bibles and portions of the Bible at cost, and endeavoring in all other ways to bring the Bible among these people. Thus it is now offering the glorious Gospel of John in Italian for a penny. It was through such a testament that the American Bible Society's missionary director among the Italians, Father Stefan L. Testa, was won to Christ. At one time, when he was serving his tribal genosies at Plainfield, N. J., as a water-carrier, an Italian New Testament was placed in his hand. He read it and was converted by God's grace. After serving the Protestant Italian congregation in Brooklyn as pastor for some time, he now desires to devote himself entirely to missions among his countrymen.

Our Church is also doing missionary work among the Italians in the East. The beginning, however, is small. Only one pastor, namely, Father A. Bongarzone, is active in this field. He presides over small congregations in West Hoboken and Englewood, N. J. Nevertheless, we do not want to despise this small work, but also remember it in our prayers and promote it where and how we can. At the same time we want to be spurred on by the zeal of others who do not have God's Word pure and clear, so that we may offer the pure water of life of divine truth to all poor heathens. God be with you!

J. T. M.

A new Jewish seminary. The old theological seminary of the Orthodox Jews (that is, the Jews who, in contrast to the Reform Jews, who are quite rationalistic, still hold to the divine revelation of Scripture, admittedly only of the Old Testament, and therefore are still waiting for a Messiah) in Manhattan, N. D., has long since become far too small, according to a report in a Baptist newspaper. It is presently attended by 600 students, and many have had to be turned away because of lack of space. Recently, therefore, two and a half acres were purchased on upper Amsterdam street, for the purpose of erecting there a

to build a new seminary. It will have the somewhat strange name of "The Rabbi Isaac Elchanan Theological Seminary" and will cost about five million dollars. It is expected that close to a thousand students will be enrolled once the new institution is completed. It is to become the stronghold of Jewish religion, literature and science in our country.

Where the many rabbis who will come out of this institution will stay, we do not know. Perhaps the sectarian churches, which have rejected Christ as the God-human Saviour of the world and His vicarious satisfaction, will open the door to them and welcome them as pastors. Jewish religion, that is, "Crucify him! Crucify him!" has long been practiced in many sectarian churches, the members of which are largely Freemasons. There the gospel of the Saviour of sinners is rejected as decidedly as among the Jews. Thus they fit together nicely.

J. T. M.

A new Antichrist. The well-known Christabel Pankhurst, who years ago was so zealous in her efforts to obtain woman's suffrage throughout the world, is now passing the time by prophesying in New York. She prophesies that this year the world will face a grave crisis which will bring the end of this age considerably nearer. A last attempt to save the world by human means will be made. A number of nations will unite under the regiment of a leader who will be the Antichrist prophesied in Scripture. The return of the Jews to Palestine is the one great sign of the imminent return of the Lord.

What is not dark and wrong in this prophecy can be prophesied by almost every man. The year 1925, with its unbelief and its moral brutalization, will also contribute to the fact that the Lord will not let us wait much longer with His Last Judgment. Attempts to improve the world by human means, such as human virtue, blessedness by one's own works, etc., will also be made this year by the pope and the sects. Whether a number of nations will unite under one head can be affirmed or denied; in fact, the king of England is now master of half the world. But this is not the prophesied Antichrist; it is and remains the Pope. Nor do the Jews any longer have any particular desire to return to Palestine. As is reported, the Zionist movement is currently faltering. So this prophecy also falls down. In short, Christabel Pankhurst should wait her turn as a woman and leave the prophesying in the queue. She is but a preacher of lies.

J. T. M.

Abroad.

The four hundredth anniversary of the English translation of the Bible. Our century has been justly called the century of the Bible. At no time has the Bible been so eagerly disseminated as it is now. So it is also natural to commemorate the man who, four hundred years ago, gave the English-speaking world the first English translation of the Bible from the original. The man's name was William Tyndale. He was born in Gloucestershire, England, about 1484, and as a youth entered the University of Oxford, where he secretly read with some students the Greek New Testament published by Erasmus. He left this university after some time, studied at Cambridge, then became a tutor, and at last, being threatened with all sorts of dangers on account of his confession of the doctrines of Scripture which he knew to be true, he removed to London. His plan to translate the Bible into the English language he conceived early on; but it was not until he had left England and was on the mainland that he could actually think of carrying out this plan. As is testified, he is also said to have been in Wittenberg and to have met Luther personally.

and held them in high esteem. The first part of his translation, the New Testament, was published in Worms at the end of 1525 or beginning of 1526 in small octavo in 6,000 copies. In England the copies sent there were burned, but Tyndale did not cease to work most assiduously on his enterprise. He improved his translations with great diligence, and also took care of the distribution of the same for his own person. For many years he lived and worked with his friend and patron, the English merchant Thomas Poyntz in Antwerp. But at last his enemies succeeded in imprisoning him. After a year's imprisonment, he was first publicly strangled and then burned on October 6, 1536. Dying, he prayed, "Lord, open the eyes of the king of England!" The dying martyr's prayer was answered. As early as 1537, the king gave permission for Bibles to be imported into England.

When we read our English Bible today, we have before us essentially Tyndale's translation; for all later editions of the English Bible are based on his translation. Because of his love for Scripture and his merit for Scripture, however, Tyndale deserves to be commemorated this year for his work and faithfulness. Tyndale unfortunately did not attain to the full clarity of the evangelical doctrines, but he was nevertheless a humble, sincere Christian and a heroic witness for the Scriptures. J. T. M.

An Ecumenical Council. Sixteen hundred years have passed since the Council of Nicaea, held in 325 AD. At this council the first great doctrinal struggle over the doctrine of the person of JEsu Christ was fought out in the presence of 318 bishops. Since then, Christianity became the state religion in the Roman Empire by the power of the Emperor Constantine the Great.

Emperor Constantine was born at Nish in Serbia. The Serbian Orthodox Church is therefore making plans to celebrate the sixteen-hundredth anniversary of the Council of Nicaea at the Emperor's birthplace. The celebration is to be a general church assembly, a so-called ecumenical council. The Romanian and Greek Catholic churches have given their consent. The Ecumenical Patriarch of Constantinople has stated that he will not object, since for obvious reasons the council cannot be held in Nicaea, which is in Asia Minor, near the present seat of the Turkish government. Thousands of Orthodox, that is, Greek Catholic, bishops are expected to attend this celebration, as well as high representatives of the Roman Catholic Church, but they are only recognized as unofficial participants, since both Catholic Churches are still at odds today.

If the council were to be held, the representatives of the two Catholic churches would have much work to do. They would have to interpret a veritable plethora of heresies and superstitious customs from their churches. But this will probably not come to pass, since the Greek Catholic Church is just as degenerate as the Papal Church. If the old teacher Athanasius, who so zealously defended the divinity of Christ against the false teacher Arius at the Council of Nicea, were present at this Council, he would have much to say to the Greek Catholic as well as the Roman Catholic representatives. For both despise the Holy Scriptures as the source and guide of faith, and at bottom teach nothing but blessedness by works and merit. J. T. M.

German Mission in Nubian Land. The door has now been opened again for the pioneer Sudanese mission in Egypt. On June 19 of last year, the British government decided to transfer the old stations of Aswan and Daraw, together with all mission property on them, unconditionally to the Sudanese Mission.

Pioneer Mission to return. Even the Mohammedan Nubians had asked for the return of the German missionaries. So Missionary Enderlin returned to the old mission station with his wife and a medically trained missionary. A new male force followed in December. The missionary work is mostly carried out among the Mohammedans. In this region the Christian Church had flourished mightily and splendidly during the first centuries of its existence. May the radiance of the eternal Christ rise again gloriously over the deep darkness of this land now so deeply sunk in paganism! J. T. M.

Whose business?

Mr. Z., a parishioner in L., was very morose. He had just come from church and was on his way home with his family. For a while he walked in silence beside his wife. Then, when she made an innocent remark, he started up and said in the highest agitation, "And I tell you, let the pastor mind himself, his own business, and not meddle with my affairs; I don't meddle with his, either." As to the latter point, the matter was not right, for Mr. Z. had more than once spoken disparagingly of the pastor's preaching in the presence of the whole family, and as to the former, one could put more than a question mark behind it. The word pastor, as we know, means shepherd. The flock is the congregation entrusted to him to feed and guide. He has a duty to provide good, wholesome food for it, and this the gospel provides. But it is not only the sweet herbs that are wholesome, the bitter ones are no less necessary; these arouse and irritate the appetite, and aid in digestion. How important then is the lead! How easily a sheep loses its way from the flock, and disengages itself from the shepherd! Suppose a sheep were to lose its way and come nearer and nearer to a precipice. Should the shepherd let it go quietly? What a shepherd that would be! No, he must warn it, loudly, distinctly, must go after it and set it right. Are these "his things" or not? Foolish question! Certainly they are his business; that is what he is there for.

Or another picture. A weary wanderer has lain down to rest in the hot summer, but he does not know that close by is a small but deep lake. How sweetly the sleeper dreams! He does not realize that his situation is becoming more dangerous every minute, and that he is infallibly lost if no one wakes him. Then some one does him the service of love, grasps him firmly, and calls aloud that he may come to the consciousness of his situation. It may easily happen that he who is thus disturbed in his sleep becomes angry and peevish, and scolds the disturbance, until he sees the danger of his situation. Then he will give thanks for the infinitely great service: otherwise he would have to be an out-and-out fool.

To reprove the erring, to instruct the ignorant, to convert sinners, that is the Christian duty, the duty especially of pastors. The care of the souls of their parishioners is properly "their business," and it must be a sad member who does not realize this truth. The pastor's business is to testify to the truth; the church member's business is to accept it. If the latter does not happen, if the truth is held back by injustice, the soul in question incurs a debt; it has not considered what was "its business," what served its peace.

Of a certain quality and colour, and made after a certain pattern. The State has the right to require parents to clothe, feed, and shelter their children sufficiently; but it has no right to prescribe to me the manner of such clothing, house, and food, or otherwise to put my children into the State Orphanage. Thus the State has the duty and right and power to require of all adolescent citizens certain reasonable knowledge, skill, and ability, or, failing that, to deprive them of citizenship or to expel them from the country; it has also the right to build schools, employ teachers, establish gymnasia and playgrounds, support libraries, museums, lyceums, and other institutions of art and learning; but it has no right to dictate to me where I shall let my child acquire the knowledge and skill required by the State. The right of parents to determine the education and upbringing of their children was so self-evident and inviolable to the framers of our Constitution that they say nothing about it in the Constitution, any more than they say anything about the duty of citizens to eat and drink, sleep and breathe. F. r. M.

Brief Institutional News.

"Station KFUE, Concordia Seminary, St. Louis, Mo. " This morning (Saturday, February 21) we received about 150 letters and cards in our KFUE mail. Among them were checks to the amount of P27. The expenses of a wireless station are not small; therefore, if such as have blessings and enjoyment from our wireless broadcasts will enclose a small gift with their letter, we shall be heartily obliged. It is very interesting to read the many letters and cards we receive daily. For instance, one lady writes: "We are glad to be able to hear the delightful sermons and songs every Sunday and Wednesday evening. Last night was especially good and delightful. I wish we had invited all our neighbors. ... It is certainly a glorious work that you preach the Word of God in this way to all points of the compass." From another letter we learn the following: "Last night everything came bright and clear. I was very glad to hear Prof. Klein's discourse, the brief history of our seminary in Springfield, and his delicious sermon. May the good Lord bestow many blessings through KFUE!" Another wrote: "I rejoice with all my heart that now also thus from us the truth is called out into the world." On February 8, Miss Paula Volkmann of St. Louis passed away blessedly in faith in her Savior in our sanitarium at Wheat Ridge, Colo. Chaplain Feiertag reports: "From afar she had heard the students singing 'Wie Wohl ist mir, o Freund der Seele' over the radio. I prayed the verse to her. Comfortable and joyful, she went to her end."

We could fill not only columns but whole pages with interesting excerpts from letters. People from other church communities also express gratitude for what they hear from our radio station. From all parts of our country, except the northwestern corner of Washington and Oregon, we receive reports: from Portorico and Cuba up to Maine, from New York to California, and from the south to eastern and western Canada (Calgary, Alberta). The fact that from the same region one reports that he has not been able to hear our radio message transmissions well, while another reports that it could hardly be better, as well as the fact that our station is well heard in far-flung regions, is surely proof that any failure, if the weather, etc., is at all favorable, is not to be put to the account of our station,

but must have its reason in local conditions. Those who complained earlier are already reporting good success. J. H. C. F.

What purpose shall our wireless station serve? The answer to this question is not intended as a defense, for not only many of our laymen, but also many of our pastors, have already written to us, thanking God for the blessing our radio station is bringing. Only one has taken a negative position. But one should be clear about the purpose from the beginning. Our radio station is not intended to make attendance at church services unnecessary, any more than our sermon books or the "Lutheran" do. Nor is it intended to replace the pastor or minister. The preaching office and the local Christian church find divine endowments and cannot be replaced by anything else. There is no such thing as an all-around pastor in Scripture. Every pastor has certain people bound to his soul, whose spiritual needs only he knows and whom only he can minister to.

For the members of our congregations our radio station comes into consideration at first only in so far as through it, as through other means (sermon books, church bulletins, tracts), the spiritual interest is to be promoted and they then have God's Word, their congregation and their synod all the more dear. And if then even those who seldom have services at their mission stations, or those who are kept from attending services by sickness or bad roads in winter, are given frequent opportunity to hear a sermon as well as spiritual songs and music, every pastor will only be quite thankful for this.

But the fact that God has commanded us to preach the pure, truthful gospel to all the world, and certainly wants us to take advantage of every opportunity to do so, is what actually prompted us to set up our radio station. Thousands who would otherwise never attend a Lutheran service, whom we could not otherwise reach, now hear the gospel from us, as it is preached every Sunday in our churches. This is a glorious work, pleasing to God! In addition to this, others use radio to fill the world with their false doctrine, and thus really spread poison of the soul. How could we be responsible if we were to calmly leave people to the prey of such false prophets, without doing what we can in our part to save souls dearly bought by Christ? Not only from the pulpits in the churches, but also in the homes of the people (including our church members) are the deniers of the deity of Christ and of substitutionary satisfaction now being heard. Should we be silent to this instead of loudly raising our voices and proclaiming God's pure truth for the salvation of men? But surely not! "To whomsoever much is given, much will be sought; and to whomsoever much is commanded, of him much will be required": this saying of our Saviour certainly has its application here also.

From whatever point of view one may look at the matter, the purpose of our radio station cannot be to replace the local church and the pastor, but rather to induce people everywhere, as is the case with our other missionary work, to join such local churches and to attend the services diligently where the gospel of the grace of God is preached purely and loudly and everyone is ministered to properly. If Luther were alive today, he would probably say of the radio broadcast what he once said of the printing press: "the highest and last gift of God, through which he drives the cause [of the gospel on earth]".

I. H. C. F.

To the ecclesiastical chronicle.

Domestic.

"Lutherans" and *Lutheran Witness*. One of our laymen interested in the church, a business man in a city, writes to us: "To the article in the *Lutheran* No. 4, page 52, I would only add a few words, namely, that at the various synods and conferences it should be urged upon the deputies and pastors that the *Lutheran* and the *Witness* should be paid for out of the congregation's treasury; then every family will receive a church paper in the house. Though quite a number do not read the papers, the greater part do read something in the paper. If we work toward this plan, we can expect to get the number of readers that our Lutheran church should have. We have had this plan in place in our church for six years, and there is not much talk against it today. Please, just continue to advocate it in the '*Lutheran*' and in *Witness*, and to promote the plan at synods and

Conferences to get people talking about it; then you get there." L. F.

A noble work. The "*Messenger from Bethesda*," the journal of our Lutheran asylum for the feeble-minded and epileptic in Watertown, Wis., brings interesting and pleasing reports of the noble missionary work being done there on the feeble-minded and epileptic from our midst. The motto of the paper is the beautiful saying, "That which is foolish in the sight of the world God hath chosen to put to shame the wise; and that which is weak in the sight of the world God hath chosen to put to shame that which is strong; and that which is base in the sight of the world, and that which is despised God hath chosen, and that which is nothing He hath put to nought, that which is something, that no flesh should glory in His sight," 1 Cor. 1, 27-29. Among the foolish and despised in the sight of the world are certainly also the sick who are cared for and taught there. But therefore it is also true of them that God has chosen some of them, whom he will one day make glorious and blessed.

The missionary work that is done in this home is therefore also glorious and worthy of God. The "*Bote*" writes about this: "Our main work in the school and in the entire education of our fosterlings is religious instruction. This is the goal and purpose of our institution, to guide the people entrusted to us to the Savior, so that they recognize their sins and seek forgiveness. It is our experience that our children, who are otherwise so ignorant, can grasp the Gospel well, and the Word of God proves to be a power of God in their hearts to make them blessed." Wonderful word of God! High scholars cannot grasp it, but in these ignorant children it proves to be a power of God. Thus Christ also once said, "I praise thee, Father and Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."-Matt. 11:25.

On the 1st of January last the number of inmates was 128 males and 115 females. During the year 49 sufferers entered, while 12 died and 18 left. This left 137 male and 125 female inmates on January 1, 1925. The "*Messenger from Bethesda*" is published every two months at the rate of 25 cents a year. The attention of our readers is hereby called to this paper.

J. T. M.

Inner mission in our country. According to a report in the *Christian Herald*, the number of children and young people under twenty-five years of age in our country who are considered Protestants is 42, 891, 850. Of these only 14,361, 900 attend

a Sunday school or a religious school during the week. The names of 1, 255, 740 children are entered on so-called cradle rolls; but a whole 27, 275, 110 receive no religious instruction whatever. Eight millions of children are growing up in homes where the parents are not connected with any church. The number of Catholic children and young people under twenty-five years of age is 8, 676,000. Of these, 1, 870,000 attend a religious school; but 6, 806,000 receive no religious instruction. "Is it any wonder," asks the "*Messenger of Peace*," "that crime among the young is on the increase? Here the Church has an important task."

Numbers are not always correct. Especially those children who attend a Christian parochial school like we have are often not counted. Also it keeps hard to get an accurate statistic of the children who are in the Roman church. But in general even this statistical evidence shows that our country is a great mission field.

J. T. M.

An unflinching witness. Dr. Howard A. Kelley, one of the most famous physicians in our country, and indeed in the world, stands forth as a witness for the truth of the Christian religion, confessing his Christian faith in a series of seven articles which appear in a *Sunday-school* magazine, the *Sunday-school Times*. Dr. Kelley is a man whom the whole medical world holds in honor. All the more important is his testimony to the truth. The titles of his essays are, "How is it that I now believe?" "Why do I believe that the whole Bible is truth?" "Why do I believe that Jesus Christ is true God?" "Why do I believe in the virgin birth of Jesus Christ?" "Why do I believe in the atonement by the blood of Christ?" "Why do I believe in the bodily resurrection?" "Why do I believe that Christ will come again?"

These titles alone indicate the content of the essays. Admittedly, not everything that Dr. Kelley says agrees with Scripture and our confession, for he belongs to the Reformed Church. Nevertheless, it is gratifying to see this renowned physician stand up so fearlessly for the basic truths of Christianity. It often happens that Christians who become rich and famous before the world are ashamed of their Christianity and fall away from their church. This also happens among us. But let them consider that Christ will also be ashamed of such unfaithful disciples one day on the day of judgment. "But whosoever shall be ashamed of me and of my words among this adulterous and sinful generation, of him shall the Son of man be ashamed also, when he cometh in the glory of his Father with the holy angels," Mark 8:38. May the example of this man provoke us all to the glad opening of our mouths to the glory of God our Saviour!

J. T. M.

The Bible in the Lodge. In recent times, especially in the last two years, a strange usage has become rampant in some Masonic Lodges. When a man newly joins the Lodge, he is given a Bible on the evening on which he takes the Masonic oath and is initiated into the Lodge. We take this news from a Masonic paper, the *Scottish Rite Clip Service*, sent to us directly from the Masonic Central Office in Washington, D. C. The paper emphasizes that the Masonic Oath of Allegiance is a fundamental part of the Masonic religion. The paper points out that Freemasons do admit Jews, even Deists, who profess no religion proper. Nevertheless, Freemasonry consistently uses the entire Bible, both Old and New Testaments, in its ceremonies. In the ritual of Freemasonry, the Holy Scriptures are referred to as a collection of sixty-six books, and the Freemason's ritual is a collection of sixty-six books.

rical name of the Bible is the "great light. And the form used in such a presentation of the Bible to the new Masonic member so emphasizes the value of the Bible that the Church itself could hardly express it better. For example, the form used by a Lodge in Buffalo is given, in which all Masons are urged to seek in the Bible the way to eternal life.

But this is all lies and deception. Anyone who takes the trouble to investigate can quickly and easily learn that Freemasonry teaches just the opposite of what the Scriptures say about the way to life. Freemasonry shows man the way of his own works. But the Scripture says, "They that deal in the works of the law are under the curse." "But Christ hath redeemed us from the curse of the law, being made a curse for us," Gal. 3:10, 13. And yet even a church paper like the Continent is so blinded as to say, after communicating this way of the Masons, "Most assuredly the church must be thankful for such a covenant companion [as the Masonic Lodge] as brings God's word to men."

L. F.

Abroad.

The theological college of the Free Church at Zehlendorf, near Berlin, is in full operation. After Father M. Willkomm took office as rector and director of the institution last year, the newly called Dr. Peters of Watertown, Wis. also happily arrived there shortly before Christmas and has now begun his work as professor. About Easter two students will take their first examination, and four their second. The latter will then enter the pastorate. And there will be full work for them right away. In the small free church synod there are currently eight vacancies. This is also a sign that their church work is progressing. Our Professor Mezger, who has been working at the Institute for one and a half years, will leave Zehlendorf at the beginning of May according to present plans and return to America. How things will go on then will become clear later.

L. F.

From Australia. The last number of the *Australian Lutheran* brings some important news and also interesting to us. First, our brethren rejoice, and we with them, that the law which closed their parochial schools is now repealed. This law came into force in 1916 in connection with the hate-mongering which gripped the whole English world, and remained in force after the war until recently. Now at last, through the zealous efforts of our brethren, it has been repealed, and our sister church in Australia will again be able to open Christian parochial schools.

From January of this year the German synodal organ, the "Kirchenbote", is to appear again. In the article announcing the publication of this paper, attention is drawn to the fact that the paper is not published for the sake of the language, but for the sake of the gospel, which is not understood by all when it is preached in English. It is not the task of the church to spread "German frugality," "German mind," and "German spirit," but to lead men to Christ through the preaching of the Word of God. It is not without reason that attention is called to this.

On January 7 Prof. M. T. Winkler and wife left Sydney to visit their relatives in North America, and to take the usual rest. Prof. Winkler entered the service of the Australian Church twenty-two years ago, and during that long time has labored faithfully and diligently in various fields of the Church. G. Küchle, who formerly served in our mission in India, will be doing temporary service at the institution in Adelaide. Praeses W. Janzow will soon return to Australia.

to return. Classes at Concordia College in Adelaide resumed on 11 January. May the faithful God also bless the missionary work in Australia!

J. T. M.

Samuel Keller. On the 14th of November last, the preacher and writer Samuel Keller, well known far beyond his native land, died at Freiburg im Breisgau, Germany. He was gladly heard, and what he wrote was gladly read by thousands. The "Ev.-Luth. Freikirche" reports about him: "Without doubt Keller belonged to the most original, popular and influential evangelists (itinerant preachers) of the last decades. We also have no doubt that he has been a blessing to many. To rouse and awaken the sleeping consciences from their deathly slumber, that was his special gift. Another question is whether he did not mislead just as many of those whom he enthralled to the simple, all-sufficing childish faith, precisely because he was such a prolific writer and such a respected and esteemed teacher of the simple. I am thinking not only of the fact that he was not afraid to voice his doubts about the inerrancy of Holy Scripture in public from the pulpit, but also of his view, which he defended in his writings, according to which the final decision about man's salvation or damnation may not fall in this life, but in the time beyond death and the grave. This is nothing else than doubting the full sufficiency of the only saving gospel for salvation for everyone (Rom. 1, 16; Tit. 2, 11), the word of faith that is now preached among us* (Rom. 10, 8 ff.; 1 Petr. 1, 25); for: 'Behold, now is the acceptable time, now is the day of salvation!' says the Lord (2 Cor. 6, 2; cf. Luk. 4, 19-21). Therefore 'let no man put off his aim' (Col. 2, 18.) 'It is appointed unto a man once to die, but after this the judgment.' (Heb. 9:27.) 'Today, if ye hear his voice, harden not your heart' (Ps. 95:7, 8)." Those who present such false doctrines, however, mislead consciences by 'seducing' from Christ and his gospel into scripture-defying man's delusion sinners who are seeking for truth, and who have known their sins by the divine law.

J. T. M.

Methodist Missionary Work in Norway. The "Lutheran Herald" writes: "The Norwegian church papers complain that the English Methodist Church in its estimate of costs for heathen mission also includes the expenses for its advertising work among the Lutherans in Norway, as if the Lutherans were heathens. In general, we consider all proselytizing by the sects in Protestant countries to be unapostolic and sinful against the tenth commandment. It is true that there is a great deal of moribund Christianity in the Norwegian Church - but that also exists in the Methodist Church. The Sendlings also address themselves less to the dead than to the living members, and seek to deprive the church of its salt."

The proselytizing of the sects is rightly condemned. The instruction of God's Word is clear: "But let no one among you suffer as a murderer or a thief or an evildoer, or as one who takes hold of a strange office," 1 Pet. 4:15. According to these words, anyone who breaks into a Christian congregation without being called and causes trouble and confusion is like a murderer and a thief, and if he suffers as a result, he suffers not as a Christian but as an evildoer. The American sects cannot be of much use even to the apostate Lutherans, since they themselves have for the most part fallen away from the principal doctrines of the Christian religion, and tolerate in their midst the grossest scoffers and blasphemers,

J. T. M.

France and the Pope. The news that the French government has abolished the post of ambassador in Rome caused a great stir in our country. This means, in fact, that France no longer wishes to recognize the Pope as a temporal ruler, as the French Prime Minister Herriot also declared: "The Pope is a spiritual, not a temporal ruler." But this statement proves that even Herriot did not fully see through the papacy. The pope is not a ruler at all, either spiritual or temporal. Secular ruler in Italy is the legitimate government there, instituted by God. The spiritual ruler in the Church is and remains only our highly praised Lord and Saviour Jesus Christ, who Himself testifies: "And ye shall call no man father on earth: for one is your Father which is in heaven. And ye shall not be called masters: for one is your Master, Christ," Matt. 23:9, 10. But to all Christians the Saviour calls in the same chapter, v. 8, "But ye are all brethren." As to the Pope, the Holy Scripture itself attaches to him a very appropriate title. Because he "exalteth himself above all that is called God or God's service, and setteth himself in the temple of God as a god, pretending that he is God," God's Word calls him "the man of sin," "the child of perdition," "the vile one," 2 Thess. 2:3, 4. This year, too, the pope again reveals himself before all the world as the "wicked one," by cheating thousands of people out of their blessedness with his lying Jubilee Year, because he teaches them to put their hope in good works. With his works religion the pope completely abolishes true worship, which consists in faith in JEsu Christum, the God-human Saviour, and places himself on an equal footing with heathens, Jews and Turks. J. T. M.

A work worthy of cursing. The Roman Church, as the "Messenger of Peace" reports, is collecting a large fund in this country for the construction of a building near the catacombs (the underground tombs) of St. Calixtus in Rome. Relics and other objects from the underground passages and tombs, where the Christians of the first centuries gathered during the times of persecution, are then to be exhibited there. The catacombs will also be made more accessible to visitors. Since the torches now used when passing through the underground passages damage the ancient images on the walls with their smoke, electric light is to be installed everywhere.

We do not blame the Pope for wanting to make the catacombs more accessible to visitors; nor do we object to the electric lighting of the catacombs. But that the pope, with his shameful relics, leads the hearts of thousands away from Christ and teaches them to put their trust in the poor, often fictitious scraps and bones of "deceased saints," seems to every Christian who, by God's grace, has come to know what it means to be blessed by grace through faith in Jesus Christ, to be a truly cursed work. Luther rightly said in holy wrath against the pope's doctrine of works: "May God fill you with hatred against the pope!"

J. T. M.

Missionaries and Military Protection. Twenty-five American missionaries to China recently wrote to our government's American ambassador in Peking, denying any military protection. They wrote, among other things, "We have come to China as messengers of the gospel preaching brotherly love and peace; it is our task to lead men and women to a new life in Christ, thereby promoting brotherly love and removing all occasion for war. Therefore we address the

We wish that no military pressure of any kind, especially foreign, be used to protect us or our property. Should we be taken prisoner or killed by unlawful persons, we desire that no money be expended for our deliverance, that no punitive campaigns be undertaken, and that no penalties be exacted. We believe that justice and peace can only be promoted by manifesting a spirit of benevolence toward everyone, and under all circumstances, even if wronged, without retaliation."

The sentiment expressed in these words is, however, a noble one. After all, we must agree with the American ambassador who replied that he could not act in accordance with their wishes because it was necessary to protect American lives. This attitude is also a right one. A good authority takes care of its subjects and protects life and limb against the wicked. So also Paul, when he was to be handed over to the Jews by the unjust Festus, appealed to the Roman emperor, saying: "I stand before the emperor's court, where I shall be judged; I have done no harm to the Jews, as you also know best. 25:10; for a Christian is glad to lay down his life for his Saviour; but he ought also to use the means which God has ordained for the protection of the pious; and among these is first of all the government to which he is subject. J. T. M.

The Passion or Lenten season.

It was not otherwise possible than that the Christian Church from the very beginning should wholeheartedly embrace the meritorious suffering and death of her Head and Saviour, by which the Easter victory was won for her. The day of our Lord's death took the place of the great Day of Atonement in ancient Israel, and just as the members of the Old Covenant were required by law to fast the whole day of the Feast of Atonement, and to pass it without food, so the Christians did so voluntarily on their great Day of Atonement. The Christians' eyes soon fell on the number of the forty days of fasting, with which the Lord had prepared Himself for His teaching ministry, Matth. 4, 1-11, and at first they abstained from food during the forty hours preceding the hour of the Lord's death; then they made it forty days, during which they abstained from meat, from all pleasures, and in general from everything that could disturb the serious contemplation, thus also forbidding weddings.

Since this Lent extended, as has been said, to the fortieth day before Easter, it was called in Latin Quadragesimā, that is, the fortieth day or the time of forty days. The Sunday before the beginning of the fast was called Quinquagesimā (fifty), the second before Sexagesimā (sixty), the third or next after Epiphany Septuagesimā, that is, the seventieth day, although each of these days was not ten but only seven days farther from Easter. This is the explanation of the names of those Sundays between the Epiphany and Lent.

The obligation of the preachers to fast went back to Septuagesimā. The laity were only required to fast for forty days. As early as the second century, fasting became the order of the church everywhere. It was considered useful for practicing self-control and for making oneself fit for prayer, penance and contemplation of the holy suffering and death of Jesus. Soon they also held Lenten sermons or contemplations of the Passion, they disciplined the catechumens more strictly and

The pleading of Germans in South America.

Vice-President C. Lehenbauer in Brazil writes: "Student Nötling was asked by me to visit a family in Sarandy, where our church had not been represented until now, who had moved there from our congregation in Sitio. When he arrived in Sarandy after days of strenuous riding, he was delighted to find not only this one family, but 36 families who had not been cared for by the church, but who had already written to Prof. Schelp asking him to visit them as soon as possible. When these people now heard that a pastor of the Missouri Synod had arrived, and were allowed to assemble for worship the next morning, their joy was great, and even Student Rötling forgot his weariness when he was able to preach the gospel of the Savior of sinners to these hungry souls." Sarandy has since been supplied with one of last year's candidates from our seminary at Porto Alegre.

"Another new area, consisting of three congregations which had already asked for a pastor a year ago, we were only now able to fill when we distributed our seven candidates. This is Sao Jose de Umbu, which was first visited by Schwalenberg and served by him with great difficulty. This territory is two days' journey from his residence."

According to Vice-President Lehenbauer's letter, Fr. Hasse reported the following about the mission area in the state of Parana, Brazil: "One line [colony on a country road] consists of 26 families and about 40 school-age children. They are all well educated people from the better classes of Germany. The people literally begged me that we should help them to get a school. . . . That would also cheer up the other lines if they saw that we were helping where it was possible. Here we still stand alone.

"The next line is over sixty kilometers (thirty-seven miles) long and entirely inhabited, well but not yet half explored. For the present we serve there about 30 families with 50 children of school age. Here, too, a school is a bitter necessity. The poor children are running wild.

"Also the main line has a tremendous length and a lot of side lines where it goes further and further into the woods. For the present the missionary here has served about 30 families. Here, too, a teacher should be employed who could keep two schools. The people complain that their children are not being given a Christian education. Although this line is twelve miles from the town square, some faithful and dear Christians had come to the service on shoed horses.

"In the town square, 15 families stick with us. The pastor has 10 children in his school. It would seem the pastor would be better off living on one of the big lines where he could preside over a bigger school. But this is the center, and from here he can better overlook immigration because there's an immigrant pub there.

"In order to work this area properly, our church has to make great sacrifices. The people here have simply been dumped by the government into the jungle and left to their own fate. Because they had not the faintest idea of agriculture and the conditions of life here, they have endured unspeakable misery. Cases of famine typhus have still occurred here. The poor people will have to endure much for a long time to come. They told me they would be glad to contribute to the church and school to the best of their ability as soon as they had anything, but at present they were quite destitute. Conscienceless people have for the most part deprived these immigrants of their few

I've brought you things. But greater than the physical need is the spiritual need. The people asked: 'Help us out of our spiritual misery. If our church wants to invest missionary funds in good hope, let it do so here. Here we can work unhindered.'

German immigrants are reportedly coming from Europe to Brazil by the thousands. Tens of thousands and more of Germans have recently been immigrating to Argentina every year. Some of them are people who have broken with God and His Word and want little or nothing to do with the Church. But others do not stand that way. What will become of the latter? First they groan in their spiritual misery. Later there is often the danger that they will fall prey to the sects or even become completely indifferent to God's Word.

In Argentina, too, new areas are in prospect, some of which are far away from the others. There, too, people who want to be served by us are eagerly waiting for supplies.

Now is the time to take care of such abandoned ones. The longer such conditions as those described above continue, the more difficult the mission will become. A few twenty missionaries with a self-denying spirit could find immediate use in German colonies. And the presentation of gifts flowing from faith, which makes known love to the Saviour, does not, in his judgment, constitute "rubbish," Mark>14:4-9 that is, waste, but a good work pleasing to him, which has the promise of his recompense of grace. Can such distresses leave Christian hearts unmoved?

Bf.

Our mission among the Vedars in India.

For about a year we have taken up missionary work among the Vedars in India.

The Vedars are a mountain people in Travancore, in the very south of India. They belong to the poorest and lowest class of people. As far as we know, they have never come into contact with the gospel of Christ. They feed themselves so miserably that they hardly earn enough to live their poor lives. The men for the most part walk with only a loincloth, and the women are covered with almost as scanty clothing. Of cleanliness and good order the people have not yet heard. Yet they are gross heathens, and serve the idols which they themselves have made. That there is no lack of terrible vices among them, everyone can easily imagine.

But Christ also came for these poorest and shed his blood of God for them as well.

When I visited India some years ago, I encouraged our missionaries to take care of these people, if at all possible. This was done. With great diligence the mountains were explored and finally it was decided to take up the work among the Vedars.

For some time now Missionary R. Jank has been engaged in this work. From Trivandrum, where he still lives, he has to cycle the distance of about twenty-five miles to the mountains several times a week. From there it is uphill on foot and uphill still further until he finally arrives at his first station. Five places have already been tackled. If we had more mission workers, it would be easy to increase the number of preaching places by many. Shall I name the places? They are called Arrivarikkuri, Partarra, Venkartakuri, Mepparenthur and Attinpuram. These are not cities, but hardly villages.

Missionary Jank is assisted in his work by two native assistants. Alternately, the missionary and the

Students from Presbyteries. It is an interesting calculation that we make from time to time, trying to determine how many of our students come from the pastorates of our synod. It is obvious that many pastors' sons follow in the footsteps of their fathers, just as many teachers' sons return to the teaching profession. But this fact becomes much more impressive when it is illustrated by reliable figures. We can well say that if there were not so many pastors' sons (and we might as well add: so many farmers' sons) preparing for the preaching ministry, our institutions would be more than half empty. We have in our St. Louis Seminary this academic year 380 naïves on the roll; not all 380 are here now, as a large number are vicars, and some sit out for other reasons; but all 380 are enrolled students in the regular course and in the graduate school department. Of these 380 students, 141, or no less than 37 per cent, are from parsonages. What a service this is to the church, words cannot tell. God will not forget the sacrifices that so many parish parents make in doing this. And yet it seems to us that the percentage is gradually diminishing. This may be coincidental, especially with the current cohorts, but it should be noted. In the first class, which takes office in the summer, there are 138 names on the roll, and 62 are pastor's sons, or 44 per cent. In the second class there are 127 enrolled, and 41 are from parsonages, or 32 per cent. And in the third class we have 107 on the list, and of these 35 are pastor's sons, also 32 per cent. But that even the large classes of candidates who will come into office in the coming years are not sufficient for the needs of the church, will probably again come to light at this year's meeting of the Distribution Commission. We do have large candidate classes, but we also have large, too large, pastor losses. Elsewhere in this issue we read that in the year 1924 we had an increase of 119 pastors, namely 102 candidates, 15 pastors who returned to office and 2 pastors from another synod, but on the other hand a loss of 69 active pastors: 16 through death, 50 through resignation and 3 through transfer to another synod (in addition, 7 retired pastors and 3 professors at our teaching institutions died). Thus we have an actual increase of only 50 pastors.

Now, in the last days of confirmation classes, it is time to recruit students for our teaching institutions, especially for our teacher training seminaries. For the need for teachers and the desire for such is almost greater than for pastors.

L.F.

In A., as far as can be ascertained, weekly Passion services were held, namely on Wednesday evenings at half past seven o'clock, and not without success. On the contrary, these services have so far been well attended; indeed, the number of listeners increases from week to week. As many as four families have turned out for these services, who are ten and more miles from A. This gives the local pastor especial joy and encouragement."

The other message read: "This year, for the first time, the St. Paul's congregation in S. has established a series of special Passion services. In order to give those who do not belong to our church the opportunity to hear the gospel of Christ crucified, the congregation has rented the large Norwegian church for this purpose. It has made these services known in a special way, and this has borne fruit. All services have been held on Thursday evenings, and while at first the congregation had doubts as to numerous attendants, the doubts are now fading. The audience has grown steadily, and most have been strangers. But even the members of the congregation who live five to twelve miles outside the little town have not stayed away."

Both churches are small mission churches in a mission district.

The present time is a very special opportunity to proclaim the one, eternal Gospel of Christ, and the season of Passion is more suitable than any other time. In the churches around us there are deep divisions, uncertainties, ambiguities, doubts. The basic truths of Christianity are disputed, denied, ridiculed. The leaders and guides either fail altogether or yet give no clear and distinct information. In this time of confusion the Church, which holds and proclaims the truth, has a high task. Many souls are languishing. But let us also see to it that wherever Passion services are held for the congregation and for outsiders, the whole, full riches of the Gospel are proclaimed, the one Word which alone can make souls blessed!

L. F.

Statistics from our Synod. In the past year our synod has received 102 candidates and 2 pastors from another synod. 15 pastors, who had given up their office due to illness, re-entered office, making a total of 119. 16 died (including three professors and 7 emeritus pastors), 50 resigned, and 3 were transferred to another synod; in total there are 69 who left office. This would result in an increase of 50 pastors. - As for the teachers, 41 candidates were accepted; 5 returned to the ministry; a total of 46. 12 teachers died (including 3 emeritus teachers), 14 resigned, and 2 were transferred to another synod; a total of 25 teachers in office. This would result in an increase of 21 teachers. - During the last year 56 churches (including two in South America) and 23 schools were consecrated. - Our educational institutions are attended by 2, 826 students (increase: 170). 118 professors and 38 assistant teachers will be working at our institutions when the recently elected professors have taken up their posts. - In the lowest class at all our colleges, which serve to prepare for St. Louis, there are 404 students, 25 more than last year. This would leave a class of 185 students in St. Louis in 1930, if the ratio of those entering St. Louis remains the same as now, 46 per cent. - In number of students at our institutions Wisconsin has now outstripped the states of Missouri and Nebraska. The five highest states are: Illinois, 386; Wisconsin, 268; Missouri, 240; Nebraska, 233;

To the ecclesiastical chronicle.

From our Synod.

Passion Services. More and more, the beautiful old church way of holding special Passion services on a weekday during the Passion season is finding its way into new and small congregations. The mail regularly brings us a number of parish or district bulletins. There we read last year in one number these two notices, one in German, the other in English. The German one read:

For the first time in the history of St. Martin's parish...

Minnesota: 203. - On our institutions there are 19 students from the following countries: Australia, Africa, Argentina, France, Denmark, China, Germany and Mexico.

The statistics of the Brazilian District are, as follows: Pastors: 49 (-1); congregations: 119 (-j-2); preaching places: 104 (st- 22); souls: 25, 866 (st- 244); communicant members: 12, 616 (- 29); voting members: 3, 695 (st- 480); schools: 85 (st- 6); pupils: 2, 537 (st- 231); Sunday schools: 9 with 262 children (st- 9). E. E.

From Idaho. The Southern Idaho Pastoral Conference met at Idaho Falls, February 17-19 (P. F. C. Braun). All the Idaho members were present. Many saw the new church for the first time, with altar, pulpit, baptismal font, pews, electric lights neatly and finely furnished. We rejoiced heartily with the local congregation that they now had a real church. The congregation, which has only 47 communicating members, has worked hard to avoid falling too deeply into debt. The service held on the first evening of the conference was well attended by the congregation; several Sunday school girls surprised and delighted us with two-part singing.

Of the discussions held in the six sessions, the following may be mentioned: Interpretation of the passages of Scripture Gal. 6, 9-18 and Phil. 1, 1-8. Article VIII of the Augsburg Confession. It was shown: 1. that in the visible church, besides true Christians, there are also false Christians and hypocrites; 2. that the power of the sacraments does not depend on the piety of the ministers who administer them. The model library of a Lutheran pastor, described by Ist H. A. Kahle, was probably desired by each of the brethren. The conference gladly accepted the suggestion of the editor of the "Lutheran Messenger" that we should provide for an "Idaho Number." Ist Kahle was commissioned to gather the necessary material with the help of the conference members. J. Gihring.

Domestic.

Growth of the churches in our country. The latest reports of the well-known statistician on church affairs in our country, Dr. H. K. Carroll, are now available again. On the whole, the churches of our country have an increase of 690,000 communicant members. The Protestants, whose membership amounts to 28,021,953, have had an increase of 366,336; the Catholics, whose number of communicants is estimated at about 16,000,000, and whose number of souls at about 18,000,000, have increased by 220,000. First in our country are the Methodists, with 8, 700,007 members; second, the Baptists, with 8, 227, 225; third, the Lutherans, with 2, 503, 642; fourth, the Presbyterians, with 2, 500, 446; fifth, the Campbellites, with 1, 668, 906; sixth, the Episcopalians, with 1, 147, 814; seventh, the Congregationalists, with 861, 168; eighth, the Reformed, with 532, 668; ninth, the United Brethren, with 415, 103; tenth, the Evangelicals, with 307, 177 members. The Adventists, who are zealous for missions, number only 144, 167 members, and have also increased only by 4, 819 members. For foreign missions the churches of our country spent during the last year a total of \$45,272,293. In Asia the number of Christians has increased from 622,460 to 1,533,057; in Africa from 342,857 to 1,015,683; in China from 112,808 to 402,539; in India from 376,617 to 811,505. Some of these churches, such as the Methodists, have increased in membership abroad far more than at home, a proof that the Lord of the Church blesses it when the work of mission among the heathen is zealously carried on.

Admittedly, it is true - and we want to emphasize this again here - that one must not attach too much importance to human church statistics. Were our dear Saviour Himself to come and pick out the true believers from among the thousands, the number would shrink very much. "Many are called, but few are chosen," Matth. 20, 16. But "glory and honor and incorruptibility to them that patiently seek eternal life in good works," Rom. 2, 7.

J. T. M.

How not to build churches. The "Lutheran Herald" writes: "We have written before, though briefly, of the efforts that are being made to help the Episcopal Church become a magnificent cathedral. The collections are at present in full swing. The latest declamation methods [puffery means of advertisement] are being employed. Large advertisements in the newspapers, signs at railway stations and on elevated and underground railways greet one everywhere. There are column-length articles in the newspapers every day. Apparently it is true that it pays to advertise. More than half of the requested 15,000,000 dollars have already been raised, and over 35,000 individual gifts have been received to date. Even the public schools are collecting. Rockefeller, although a Baptist, is giving \$500,000. However, he now wants representatives of other church bodies to sit on the cathedral church council, to which the Episcopal bishop responds with real diplomacy: 'I'm not ready yet/ Theaters, sports, police, even the highest officials of the state are being approached to sacrifice for this 'city church.'"

Catholic priests in their churches have objected to this begging from anyone. One priest declared, "If you are convinced - and as Catholics you must be convinced - that the Episcopal Church is a heretical sect that preaches false doctrine, then you must not contribute. Your contribution not only condones [false doctrine], but also helps [spread the same]."

True as this word is, however, it also applies to the Roman Church itself; for it is well known that this Church begs from everyone for all kinds of purposes, and is displeased if one does not contribute. In doctrine and practice there is no essential difference between the Roman and Episcopal Churches. Both have fallen away from the fair word of God. For this reason alone God can have no pleasure in the building of the great Episcopal cathedral in New York. But as to the impudent begging, the Episcopalians ought to be ashamed of it, if only for purely human reasons. J. T. M.

For Church and Mission. The Southern Baptists, as reported in a change sheet, have now completed their five years' campaign for the collection of \$75,000,000. During this time, however, they have not reached the goal they set at the outset, but have nevertheless raised P59,000,000 for church and mission. The enterprise has thus been quite satisfactory after all. While their congregations used to contribute only P3,000,000 annually for church purposes, they have given nearly \$12,000,000 annually for the past five years. So they have learned about think bigger try give richer. To this end they have gained over 100,000 new members during this fund-raising period. The increase of new Sunday-schools has been seven times as great as before, and that of new disciples ten times as great. Yet only 37 percent of the members participated in the campaign. They do not, however, intend to venture on so large an undertaking again, but rather to set themselves a definite, attainable goal from year to year. - According to the latest statisti-

shy report of Dr. H. K. Carroll, the Southern Baptists have about 3, 512, 220 communicant members, 19, 723 preachers, and 27, 812 church congregations.
J. T. M.

Popery and Blackspiritism. In one of the last numbers of the Catholic Sunday paper, *The Sunday Visitor*, the editor takes the liberty of making furious attacks on Adventists, Russellites, and other swarming spirits of our country, especially those who pretend to be able to state the day and hour when the Lord will return. Why these have disgracefully come to grief with their last calculations of the Second Coming of Christ on February 6 of this year, is thoroughly explained in this paper, and the conclusion is drawn that, as these calculations were wrong, so also were the teachings that the Pope is the Antichrist and the Roman Church is the Babylon mentioned in Revelation. Numerous witnesses are cited against this interpretation from Protestant circles, including highly respected commentators and scholars. Of course, the actual passages that clearly and distinctly identify the Pope as the special Antichrist prophesied by God, such as 2 Thess. 2:3-12, are not discussed at all, and so the Protestant reader - for it is precisely for him that the paper is intended - who is not well informed, will put the paper aside in the opinion that the Roman Church is correct after all.

But as a matter of fact, so far as the right utilization of the Word of God is in question, the Roman priest is on a par with the Adventist and the Russellite. Both interpret the Scriptures according to their own convenience, and do not let the Scriptures interpret themselves. Both are, therefore, in the same sense and scope, enthusiasts. Luther already recognized this. He wrote: "The enthusiasts fall so horribly when they abandon and lose the word, and know nothing of faith, but hold and teach the very same thing that has been taught in the papacy: if a man does what is in him, he will be saved thereby." (St. L. ed. II, 1828.) What Luther means is, that both Papists and enthusiasts have abandoned the doctrine of the gospel, and teach the attainment of blessedness by good works. In this piece Adventists, Russellites, and Papists are in agreement with each other.

J. T. M.

The Jew Rosenwald and the Young Men's Christian Association.

The Jew Julius Rosenwald, widely known in our country as a generous man, has recently given several million dollars to the Young Men's Christian Association to build up his work among the colored people in various cities in our country. A newspaper of change remarks somewhat derisively: "Is this a proof of the 'uncolored' love of Mr. Rosenwald, or a proof of the religious colorlessness of the Young Men's Christian Association? We do not wish to suspect the motives of the Jewish philanthropist, nor to disparage the valuable services of the Young Men's Christian Association, but in many places it does indeed stand that, for the sake of truth and honesty, the word 'Christian' should be dropped from the title."

The advice is good. The Young Men's Christian Association, however, should strike the word "Christian" from its title; for, on the one hand, what it advertises to the world as Christian is not Christian; but, on the other hand, this association has neither duty nor task to make men Christians. It has sprung from the unionistic spirit of the American sects, and is now, like them, infested with unbelief. This explains how it comes about that the Jew Rosenwald gives millions of dollars to this association and that the association also readily accepts these millions.
J. T. M.

Abroad.

Berlin, Potsdam and Leipzig. The work of our brethren in the Saxon Free Church is currently struggling with great difficulties. The congregation in Berlin, the capital of the Reich, had been holding its services in the Paul-Gerhardt (village) Church, which had been rented to it by the former state church. The authorities have now informed this congregation that it is not feasible to allow them to continue using the church. In Potsdam a fine missionary congregation was formed, which held its services in the chapel of a military school. This congregation, too, has been forbidden the further use of the chapel by the authorities. The Leipzig congregation, which also has no church home of its own, has now called six times in vain after the removal of its last pastor. These are oppressive circumstances, which are deeply felt by our poor brethren over there. It is useless to dwell on how these difficulties, especially those in the first two places mentioned, have arisen. That would not remove the distress mentioned. Only energetic help can bring about change here. We must fill the hands of our missionary authority and, as Luther says, "lie in the ears" of our heavenly Father with our prayers that He may give us good counsel and the right works for this purpose.
Dau.

Growth of the Free Church in the past year. The last issue of the "Ev.-Luth. Freikirche", the journal of the Synod of the Ev.-Luth. Free Church in Saxony and other states, contains on the last page the parochial report for the year 1924. According to this report, the Free Church as a whole, including the congregations in Thuringia which are in communion with the Synod, has 39 pastors, 11, 508 souls, 7, 979 persons entitled to communion, and 2, 628 persons entitled to vote. The Word of God is proclaimed by it in 145 preaching places in 493 different localities. Enrolled as school children are 1, 888; baptized 296, confirmed 274, married 90 couples, buried 137 persons. A "less" (than last year) is found only in the number of school children and married couples, there 140 and here 6. The figures given, however, do not by any means indicate the blessings which the dear Free Church has bestowed by its intrepid testimony in Germany and far beyond. This only eternity will reveal.
J. T. M.

A non-Scriptural change. The "Allgemeine Evangelisch-Lutherische Kirchenzeitung" reports: "In the review now taking place of the *Book of Common Prayer*, the agendum of the English Episcopal Church, the substitution of the marriage formula: 'Wilt thou obey and serve him?' for: 'Wilt thou love and comfort him?' was rejected by 100 votes to 64; whereas the formula: 'to love, cherish and serve one another' was adopted by a small majority. So the Biblical 'being subject' to the wife is dropped by the Church of England."

In women's circles, both in England and in America, the promise to obey your husband, which is required in the marriage formula, has long since been revolted against. In America, therefore, it has long since been deleted from the marriage form in most church communities. In England, holding fast to the old, they have hitherto resisted this change, but have now dropped it there also. This change, however, is not in accordance with Scripture. God demands obedience from the wife to her husband in His Word. Paul emphasizes this sharply in Eph. 5, 22, where he writes: "Let the wives be subject to their husbands as to the Lord." God Himself has established this order, and we therefore do not have to depart from it. On the other hand God's word also says to the men: "You

Husbands, love your wives, even as Christ also loved the church, and gave himself for her. . . . So also let husbands love their wives as their own bodies", Eph. 5, 25-28. But to all Christians God calls: "And be subject to one another in the fear of God!" Eph. 5, 21. Eph. 5, 21. That the fear of God is lacking everywhere nowadays is to blame for the fact that no one wants to be subject to another, and that marriage in particular is so shamefully abused. J. T. M.

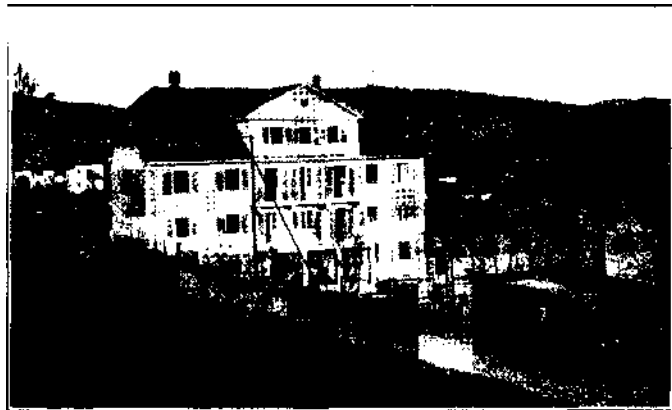
The Roman Jubilee. The following is reported from Italy: "The high expectations with which the business world of the Holy City looked forward to the mass visit of pilgrims on the occasion of the Roman Jubilee do not seem to have been fulfilled so far. The pleasure travellers are staying away from Rome and Italy for fear of overcrowding. The food prices, which have risen enormously as a result of the hoped-for foreign visitors, and about which the local press is complaining bitterly, are doing their bit to write people off. So at present there are few strangers and still fewer pilgrims in Rome, and half the hotels are empty. 'If things go on like this', writes the *Popolo d'Italia*, an Italian paper, 'the holy year is in danger.' "

We think it is better that the "holy year" should be in danger than the many human souls who allow themselves to be lured to Rome by the Pope's deceit in order thereby to save their immortal souls. He who makes a pilgrimage to Rome to celebrate the "holy year" is a double fool: the pope there cheats him out of his salvation, and the crafty Italian hucksters and innkeepers out of his money. "The holy year is in danger," after all, means nothing else than "we earn nothing." Indeed, the purse is in danger. J. T. M.

From Alsace.

The General Assembly of our Lutheran Charity Society took place on November 1st of last year in the church hall of the Free Community of Schillersdorf. Continuous bad weather had a strong influence on the participation; however, three representatives from each branch and other members were present.

The service opened with Luther's song of protection and trust, "Ein feste Burg ist unser Gott." M. Penalties

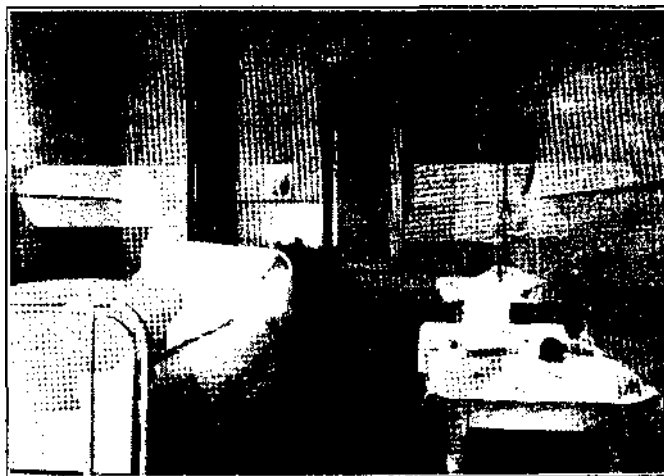


The Bethel sanatorium for lung patients in Aubure, Alsace, run by our fellow Free Church members there.

then preached the sermon on Eph. 2, 8-10, in which he drew attention to the intimate connection between the Reformation and Christian charity and, referring to the Reformation doctrine of justification "from

Graces, for Christ's sake, through faith" encouraged right gratitude in good works.

When, after the conclusion of the service, the assembly had constituted itself, the president of the association, Father Scherf, welcomed those present and read his report. The Charity Association, he explained, is not founded for selfish motives-.



A hospital room at the Bethel Sanatorium in Aubure, Alsace.

It is not a monument that we erect for ourselves, but a plant that has grown in the garden of faith and is nourished by the daughter of faith, love, a monument of gratitude to God for the great corporal and especially spiritual benefits that he has bestowed on us without our merit. We show our gratitude when we spread God's word and serve our neighbour. In Alsace, too, we have a splendid opportunity for the service of love to our neighbor, since, as a result of the war, disease, and especially tuberculosis, has become rampant. In order to alleviate this need, the Charity Society has set up a sanatorium for lung patients, and the faithful God has given his blessing. Indeed, our sanitarium at Aubure was considerably enlarged during the summer, and better equipped in every way. Those who have seen and known our old house will not recognize it after the rebuilding, such a favorable transformation has it undergone. Everything in the interior of the old house was torn out, leaving only the four enclosing walls, and a convenient new division was made. The whole house was raised one story. The dining room was quite considerably enlarged and beautifully furnished. On the lower floor are the dining room, the utility rooms, the stoker's apartment, the central heating and other rooms and facilities. On the second and third floors are the sick rooms, which are very nicely furnished. Washing facilities and closets are installed in each room, and there are no more than two beds in the rooms; we also have quite a number of rooms with only one bed. There is hot and cold water in each room, which is uniformly warmed by the central heating. This water is heated every night in a tank of 800 litres (nearly 200 gallons) to 90 degrees Celsius by electric current. And this system is entirely self-acting. A clock, which also always takes itself off, turns on the electricity at ten o'clock in the evening, and as soon as the water has reached 90 degrees, it automatically turns off the electricity again, so that year in and year out no one has to worry about heating the water. The spittoons are turned off every morning-

Dundee, O., had entered into holy matrimony. Two years later he accepted a call of the congregation at Green Garden, Madison county, Nebr. At this church he labored for ten years. September 27, 1887, he followed a calling of St. John's parish at Battle Creek, Nebr. which parish he served until his now deceased.

He was the first settled pastor in Madison County, and therefore had many an opportunity to do mission work, which he did with great zeal. From Green Garden he planted the churches at Madison, Humphrey, St. Bernard and Genoa; from Battle Creek, the churches at Tilden, Buffalo Creek and Battle Creek Heights. Thus he labored faithfully in the vineyard of the Lord for nearly fifty years. In September of this year he would have celebrated his golden jubilee, for which his congregation began to make preparations. Now he is celebrating a much more glorious jubilee with his Saviour. The deceased also served the district many times. For almost thirty years he was a student father, and for a number of years he served as visitor and as chairman of the support commission.

He leaves, besides his deeply grieved widow, five sons, one of whom is in the preaching ministry, and two daughters, both married to pastors of our synod, and fifteen grandchildren, and many friends in Nebraska, Ohio and Kansas. But we want to look at the life, work and end of this faithful servant of God and follow his faith.

J. Holstein.

Truly, our God is a wonderful God and works in hidden ways with His children! We had to experience this here in Indianapolis when on the third day of Christmas, December 27, 1924, the news came that Father F. W. Schurmann had died suddenly. In the church hall, where he had gone to look up something, he collapsed unexpectedly and, without regaining consciousness, breathed his last in the parish apartment. What a shock to family and congregation! During the Christmas days, in seemingly good health, he had proclaimed to his congregation, in his intimate and sweet manner, the great joyful message of the Christ Child, and now the Lord of the Church had brought his blessed activity to an end. Yes, God's ways are wonderful; but he is the Saviour. He has ways and means, nevertheless, to bring all things out gloriously. Let us humbly seek his grace.

P. F. W. Schurmann was born in La Fayette, Ind. on September 3, 1885, and was baptized, Christian schooled and confirmed there. He attended our institutions at Fort Wayne and Milwaukee, and completed his studies in the seminary at St. Louis in 1909. For three years he was pastor of the congregation at Valley City, O., then for seven and a half years pastor of a congregation at Brooklyn, N. N - and since April, 1920, pastor of St. Peter's congregation at Indianapolis. He leaves his deeply bereaved wife, Amanda, nee Graf, and three minor children, ages six to eleven.

The funeral service took place on 29 December in the afternoon in the St. Petri Church. Praeses J. D. Matthius preached in German on Luk. 12, 42-44 and Fr. L. Wambsganß in English on the text on which he had based his sermon at Schurmann's introduction, 2 Tim. 4, 22. Fr. W. H. Eifert had officiated in the house. After the service the body was taken to his former home. Pastors P. Schmidt and H. M. Zorn officiated at the funeral service on December 30. There now rests our brother; to him be eternal well-being. May his memory remain among us in blessing!

F. M.

New printed matter.

All books, music, pictures, etc., shown at this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Miles Coverdale. Bishop of Exeter, Translator of the First Complete English Bible, Translator of Works of Luther and Others, Translator of the First English Lutheran Hymn-book, Twice Lutheran Pastor in Germany. By *William Dallmann*. Concordia Publishing House, St. Louis, Mo. 164 pages 4x7, bound in cloth with mosquito and cover titles. Price: 90 Cts.

A valuable little account of his life, especially interesting in this jubilee year of the English Bible. Who Coverdale was and what importance he had for the Reformation especially in English countries, is briefly said from the title page; but this does not already say what an interesting, freshly written biography is here about this part of church history. In addition the book is equipped with 52 pictures, some of them quite rare and not yet presented in other writings. Good reading material for young and old!

L. F.

The Hymn as Literature. By *Jeremiah Bascom Reeves*, Ph. D. The Century Co., New York, N. Y. 371 pages 5 1/2 x 8, bound in cloth with gilt and cover titles. Price: H2.00.

This book is not written from the ecclesiastical point of view, or in the first instance for ecclesiastical interest, but, as the title indicates, from the literary and literary-historical point of view. It treats, however, in detail of the English hymn, though even there the expression is taken more broadly than is usually and rightly done, and some songs are considered which we would not call by the term "hymn." So, too, we can by no means agree with all the judgments pronounced, either from the theological or the hymnological point of view. And yet it contains so much that is correct, interesting, and good about the English hymn that examining readers will read it with profit. It breaks up into nine chapters, dealing with the following points: The Song. Ancient and medieval songs. The English hymn proper. The English Psalm Poetry. Isaac Watts. The time of the Wesleys. Bishop Heber. The nineteenth century. The importance of the hymnal. We must here refrain from details which we should like to enter into, and mention only one word of the Preface. The writer, Professor of English Literature at Westminster College, there remarks: "The book was begun as a task, but grew into rather an enthusiasm." This is the experience, I think, of anyone who studies a little the history of hymnody, English hymnody and especially the incomparable and unrivalled German hymnody.

L. F.

Prayer and Praise. One hundred and fifty-five hymns for all seasons of the church calendar, edited for a capella women's voices by *Sister Flora L. Moyer*, Deaconess. Carl Fischer, New York, N.Y. 104 pages 7x10. Price: tzl. 25.

Our favorite thing to hear in church is a mixed choir. Because a singing choir, according to the correct church understanding, is just a representative of the congregation that performs special pieces of worship in the service on behalf of the congregation. And in the mixed choir all the congregational groups are represented. But where for some reason you cannot have a mixed choir, the women's choir also has its right. And it is for such women's choirs that this good collection is intended. It has sprung from practice; for the editor: is a deaconess in Philadelphia, and superintendent of music instruction in a girls' school, and many of these choral pieces have been sung by the deaconesses of the well-known deaconess house in Philadelphia on Sunday mornings in the hospital connected with it, for the joy and refreshment of the patients. The editor rightly emphasizes the value of such singing in hospitals, and, again rightly, stresses the special beauty of so-called a cappella singing without the accompaniment of an instrument. The 155 numbers of the collection take into account the church year and every time and situation in Christian life, and stem from good German, English and American composers. We mention only Bach, Teschner, Frank, Mergner of German and Monk, Dykes, Stainer of English. Dr. Ohl of the Lutheran Seminary in Philadelphia, Dr. Matthews, the noted musician of that city, and the editor herself are also represented by compositions.

L. F.

My Church. An Illustrated Lutheran Manual Pertaining Principally to the History, Work, and Spirit of the Augustana Synod. Vol. X. Edited by *Rev. Ira Oliver Rothstein*, A. M. Augustana Book Concern, Rock Island, Ill. . 128 ropes 5 1/4 x 7 1/2 / bound in cloth with gilt title. Price: 60 cts. net.

This handsome yearbook, intended especially for members of the Swedish Lutheran Augustana Synod, always contains historical articles that are also valuable for other parts of the Lutheran Church, this time especially articles on Lutheran hymnody and on Luther as a hymn writer. But also the story of the first Swedish Lutheran missionary pastor in America, Fr. Esbjörn, who came to America in September 1849, is interesting to read.

L. F.

can. One must also not forget that; not everyone listens every time our radio station is in operation. In many cases it is almost by chance, humanly speaking, that this and that one tunes in once. What a pity it would be if we were to make it impossible for him to understand the sermon by speaking in a language he could not understand. Many a man has been brought to the right knowledge of the truth by a single sermon or a single testimony. This, then, is the reason why we think we should confine our radio station chiefly to the English language. In this, too, everyone will agree with us, if he thinks it over. Recently a whole congregation of another denomination listened to two of our programs in their church on a Sunday. A German program would not have served those people, and we would have missed an opportunity.

On some Sundays we have now had radio broadcasts from our auditorium in the seminary at four o'clock in the afternoon. Although these cannot be heard as far away during the day as they can in the evening, some have requested that we continue to do so on Sunday afternoons. We will also add another evening, probably after Easter.

Our pastors and church members can do the good cause a good turn by calling attention to our radio station in their local papers and otherwise. Every Sunday evening and every Wednesday evening at 9:15, Central Time, our station is in operation.

We can also report that we have now been heard in Ealifornia, Oregon, Washington and British Columbia. We have also received reports from those who previously complained that they could not hear our radio transmissions at all or not at all, that they have now discovered the cause and are now having good success. - May God continue to give his gracious blessing to our enterprise, which is intended for his glory alone! J.H.C.F.

From Winfield, Kans. On the 10th and 11th of March our institution enjoyed the visit of the President of the Synod. D. Pfothenhauer attended the classes of all the teachers, inspected the buildings, especially the new ones, and also attended a meeting of the faculty and board of supervisors. He based his address to the students on the words of the Psalmist: "How would a young man go his way blamelessly? If he keep thy words." The world often glosses over youthful debauchery according to the adage: Youth knows no virtue. However, the right judgment of our actions is to be sought in Scripture alone: "If he keep thy words." In these words, like a tree, the right deep and ever deeper root is to be sown, then also the change will be "blameless" in God's eyes and will bring forth the right fruits.

The teaching building under construction is now taking shape. It will be built of stone in order to be equal to the other buildings in this respect. When completed, the overall impression of the institution's buildings will be one of permanence, solidity, but also appeal. By the beginning of the new school year, God willing, everything should be ready for the students to move in. May we now also receive many God-fearing and gifted boys who want to prepare themselves for the service of the church.

Sunday services have now been established in nearby Arkansas City. Note this for the future and also send any names and addresses now to A

. W. Meyer,

8t. ckolln'Z LoUeZe, VVWM-I LAN",

To the ecclesiastical chronicle.

From our synod.

The ways of the Lord in the weather. The terrible storm that has recently raged over parts of our country reminds us of a passage from the prophet Nahum, which describes God's judgment and majesty, but also His grace and mercy and His thoughts of peace in poignant words. The prophet says: "The LORD is a zealous God, and an avenger; yea, an avenger is the LORD, and wrathful, ... He is the LORD whose ways are in weather and storm, and under his feet thick dust. . . . The mountains tremble before him, and the hills melt. . . . Who can stand before his wrath, and who can abide before his fury? His wrath burneth as fire, And the rocks cleave before him. The LORD is good, and a stronghold in the time of trouble, and knoweth them that trust in him." Nah. 1, 2-7. More powerful and shattering, but also more beautiful and comforting, cannot be spoken of such a visitation.

The storm has also affected our co-religionists who reside in southern Illinois and Missouri. In the city of Murphysboro, Ill. where it has raged the worst, we have a congregation at which Rev. F. J. Schneider stands. He writes us under the 23d of March:

"Yes, my parish has been hit hard. Nineteen families have lost their homes entirely, including the parish family. Seven families have partially lost their homes. Three-quarters of the town of Murphysboro has been destroyed. Our church, thank God, has not been damaged much, but some.

"We have been afflicted, but we do not despair, but place our confidence in the God who can and will help even in the greatest needs. The number of the wounded is still growing. One member of my congregation has died from the fright; the wife of another member and her youngest child have been burned."

P. A. G. Dünow of Steeleville, Ill, the Vice-President of our Southern Illinois District, who has personally visited the stricken area, writes to us:

"The report of the destruction in the storm area can hardly be exaggerated. Although the first reports overstated the number of dead, they had but painted a dim picture of the terrible devastation and of the destruction of dwellings and business places. In Murphysboro the ruin is almost complete. God, however, has graciously preserved the ground floor of our new church (more is not yet built). This is where the pastor and his school were when the storm broke. None of the children suffered the slightest damage. The parsonage, however, was completely destroyed. The pastor's family was not at home at the time of the storm. She is unharmed. The congregation has appointed a committee to receive and distribute all gifts of relief."

From Altenburg, Perry Co, Mo, writes us P. Ad. A. Vogel:

"Our church members have also suffered severely. Here, it is true, the storm has gone round several places, and so the loss of life, thank God! slight. Only one woman in Frohna has perished, although quite a number have been seriously or slightly injured. The damage to property, however, is great. One of my limbs lost everything he had. Our Dr. T. Estel, who was on a professional errand, is seriously injured in a hospital in St. Louis. In Frohna.

four members (farmers) lost all their buildings and a large part of their livestock. True miracles have happened, as some have been saved from death: Death have been saved. Two members have been injured in Uniontown, and likewise in Wittenberg. God preserve us further from such visitations!"

Our General Support Commission is issuing an appeal for assistance elsewhere in today's issue, to which we would like to draw special attention here.

L. F.

What fruit the keeping and reading of the church bulletins bears.

The following letter was recently received by your Kansas District Treasurer, a copy of which is furnished us by the Financial Secretary of the District:

"Dear Sir: I am a member of the Lutheran congregation at E., read the .Mission Dove^ and the Lutheran' and see that the need is so great that it hurts one's heart. So I am sending you a draft for P400 for the church building in Selma, Ala. Please send the money where I have designated. With greetings your friend-----"

The financial secretary remarks: "If only more people would read these beautiful papers!

Statistical Reports. The work on the "Statistical Yearbook" is progressing well, and we can now begin to bring accurate reports on the present status and growth of our individual synodical districts. They are only figures, but there is much in these figures to make us think.

Colorado District. Report 100 percent complete. Pastors: 33; congregations: 40; souls: 6, 314 (st-104); communicant members: 3, 600 (st-6); voting members: 994 (st- 86). The state of the schools has remained about the same: in 11 schools 609 children (st-29) are taught. P64,071 was spent for the budget of the individual parishes, and H22,030 for foreign purposes.

Northern Illinois District. Report 100 percent complete. Pastors: 167; congregations: 171 (st-3); souls: 106,062 (st-1, 210); communicant members: 68, 736 (st-69); voting members: 16, 890 (st-30); schools: 130 (-2) with 13, 607 children (st-133); church budget: P1, 261, 283; out-of-town purposes: P410, 749.

Southern Illinois District. Report 100 per cent complete. Number of souls: 23, 989 (-380); communicating members: 16, 221 (-st204); voting members: 4, 768 (-32). In 69 schools (the number remaining the same as last year) 2, 776 children were taught (st-64). According to the treasurer's report, the district raised last year for out-of-town purposes: P107. 622. 82, for parish budget according to the pastors' reports: P173, 784.

Texas District. Report 100 percent complete. Pastors: 84; churches: 92 (st-9, quite a number of the small mission places are given as churches this year); souls: 21, 332 (st-761); communicant members: 12, 697 (st- 904); voting members: 3, 499 (-st 223); schools: 53 (-1) with 2, 340 children (st-116). 4 schools were dropped from the list, 3 new schools were established. Collections: for foreign purposes: P76, 898; for dcu own household: P162, 616.

Central Illinois District. Report 100 percent complete. Pastors: 88; congregations: 100 (st-2); souls: 34, 925 (-155); communicant members: 23, 362 (-st714); voting members: 6, 348 (st-128); schools: 42 (-2) with 2, 692 children (-67); contributions: for church budget: P282. 895; for out-of-town purposes: P158, 709. E. E.

For suffering Lutherans. The "Lutheran" is certainly not an advertisement in the common sense of the word. Therefore, when we occasionally call attention to our Lutheran hospitals and sanitariums, it is for reasons that serve the common good of our dear church. We have before us two letters, one from the pen of an elderly friend who is in a sanitarium, far from her relatives, on account of her health. Neither at the asylum nor in -its vicinity is there a Lutheran pastor. Neither in the asylum nor outside it does a Christian spirit prevail, so that she feels most unhappy, and if it could be arranged in this way, would most gladly leave the asylum at once. Because of her physical weakness, however, this is impossible. The other letter comes from a Christian, but very poor couple of parents, who are also staying in a so-called sanatorium in the south of our country. "We like it quite well, and our health has also improved, but it is not a word of God that is ever heard here either. We must go somewhere else, so much do we long for a Lutheran sermon again." Letters of this content are found everywhere and again. When, therefore, our brethren in the faith establish sanitariums or hospitals, as, for instance, at Hot Springs, S. Dak. it is worth while, however, to inquire about them before sending one's suffering friends and relatives to places where God's Word is either not preached more loudly and purely, or not preached at all. The sick and afflicted especially need the comfort of the gospel. This precious soul medicine is even more needed by them than the medicine that doctors prescribe for them. It serves the common good of the Church, however, when Christian sick people are sent where they receive Christian care.

J. T. M.

Domestic.

A true word. In the well-known magazine *The American Magazine* recently laid the famous surgeon of our Lan of Dr. Howard A. Kelly, to whose confessional articles in *The Sunday-school Times* we recently called attention

My life experiences have shown me that the Bible is a living word, and that it is just as definitely God's word to me - and to anyone who actually reads it - as the letter sent to me this morning by my mother is my mother's personal word to me. As such, the Bible is witness enough to itself and needs no defender. I never met a man in my life who rejected the Bible after he had really come to know it. The great pity is that the Bible is not usually given an opportunity to bear witness to itself."

Dr. Kelly writes about his mother: "Like most children, I owe the real success of my life to my mother, who first taught me the Bible as soon as I could grasp the simplest words and before I could read. I remember very well how I laboriously spelled out with childish emphasis the verses in the second chapter of the Gospel of Matthew: 'When JEsus was born in Bethlehem in the land of Judaea, in the days of Herod the king, behold, the wise men came from the east to Jerusalem,' etc."

That the Holy Scriptures are the living Word of God, proving to be a power of God in the human heart, is testified by thousands of true Christians who have been brought to faith by this Word. "For the word of God is living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, even of marrow and bone, and is a judge of the thoughts and senses of the heart.

Whoever has experienced this power of God in his heart does not need long external proofs of the divinity of the Holy Scriptures. That thousands do not experience this power in their hearts is because, as Dr. Kelly rightly points out, they do not give the Word of God an opportunity to prove its power in them. However, the terrible contempt for the Word of God also stems in many cases from the fact that parents do not instruct their children in God's Word at an early age. Blessed are the parents of whom, like Dr. Kelly, the children can boast, "They taught me God's Word!" What a heavy responsibility all parents load upon themselves who neglect their parental duty to their children!

J. T. M.

Dissension among the adherents of "Christian Science." As the daily press reports, a portion of the so-called Christian Scientists have recently broken away from the mother church in Boston, not because they have recognized the heresies of this falsely called science, but because, in their opinion, the remaining "Christian Scientists" have become unfaithful to the provisions of the founder. The new sect sails under the name "Christian Science Church of the New Generation." The leader of this new movement is a certain Mrs. Anna Bill. The doctrines of this sect are as pagan and contrary to Scripture as those of the rest. All the so-called "Christian Scientists" pervert the Scriptures, deny the Trinity as well as the Deity of Christ, His Incarnation, and His vicarious satisfaction. According to their teachings, there is neither sin nor forgiveness of sin, neither a resurrection of the flesh nor a last judgment of the world. This perverse sect is sunnier than the heathen themselves.

J. T. M.

A request and its fruit. About a year ago a Roman Catholic missionary, the Jesuit J. J. Monahan, working in the Philippine Islands, made a request in the Catholic Gazette for the sending of books, pamphlets, pictures, and other things useful to the mission. Within a year the following were sent to him: 35, 427 magazines, 8, 870 newspapers, 18, 491 pamphlets, 2, 553 books, 8, 706 catechisms, 23, 686 missionary pamphlets, 70, 186 religious pictures, etc., in addition to many other things that are unfortunately needed in the Roman Church, such as rosaries, amulets, etc. On this report the editors of the paper remark: "What a splendid proof of true zeal on the part of American Catholics, and especially of the readers of this magazine!"

Petitions similar to the above often appear in our journals as well. Many of our missionaries would be greatly helped if they were sent the old magazines, books, pamphlets, etc. that they have read. Christian magazines serve the church in many ways. They themselves bring the plight of the Church to the accurate notice of Christian readers. To this end they are splendid missionary means, which, when read, are beneficial by their Christian contents. Therefore, when one has studied his magazines, he should give them to friends and acquaintances and kindly ask them to read them. But if petitions appear in the journals, do not translate them, but remember that they are often, indeed in most cases, written out of the bitterest need, which it is the sacred duty of all of us to remedy.

J. T. M.

The Church of Superstition. The Papal Church is really the Church of superstition, which it still insolently presents to its members as truth. A curious piece of superstition is reported by the *Boston Pilot* on the miraculous power attributed to the remains of "Blessed Marianne," the

died about three hundred years ago, is still inherent in the body today. Careful examinations of the corpse, made in 1802 and again recently, are said to have proved that the remains are absolutely un-decayed to this day, and that an immensely sweet odor emanates from them, which is apparently supernatural. In 1783, in order to distribute relics among some favored persons, small amputations were made on the corpse, whereupon blood is said to have flowed from the wound in such quantity that the cloth in which the body was wrapped was completely saturated with it. Recent examinations are said to have revealed that blood is still flowing from the corpse.

A change sheet asks, "Do the Catholic readers of our twentieth century really believe this?" We would answer: On the whole, yes! For he who believes the great lies with which the Pope deceives thousands of people of their salvation, should have no difficulty in believing these silly little tales about the saints. But yet, what a ghastly delusion!

J. T. M.

Education in Alaska. The figures made known by the Department of the Interior, through the Bureau of Education, indicate that the Federal Government spends 70 cents a day for the education of each Eskimo and Indian child in Alaska. The cost of schools for Alaska natives is H66. 23 for each child whose name appears on the school register, and P97. 55 for each child who actually attends the schools. The Federal bureau of Education maintains 83 schools in Alaska, with about 150 teachers.

That the education of Alaska Natives is a difficult problem is obvious. Most Eskimos live widely scattered over the Arctic regions of northern Alaska. They live in small villages numbering 20 to 500. Some of the school districts are therefore extremely large, one even twice the size of the state of Illinois. Nevertheless, as the statistics show, there are 3, 910 children of natives enrolled in Alaska as pupils in the government schools, and these are attended on an average by 2, 652 children.

The missionary work in Alaska is reported to be in a sad state at the present time. Because of the great extent of the territory and other circumstances resulting from the fact that the natives live widely scattered, the mission is extremely difficult. Now that the gold rush in Alaska has come to rest, thousands of prospectors and immigrants have returned home, and many of the settlements that flourished only a few years ago have fallen into decay.

J. T. M.

Abroad.

Mormons in Germany. Since the World War, as is well known, many different sects have been carrying on successful missionary activities in Germany. Especially the Seventh-day Adventists, the Russellites, the Baptists, the Evangelical Fellowship, etc., who, richly endowed with money, are everywhere soliciting followers of their false doctrines. But other American seducers are also endeavoring to gather followers among the Germans, such as the Mormons, on whose activities the "Evangelical Germany" reports. At the present time they have divided their missionary work in Germany into ten conference districts, to which will be added a conference in Vienna. They are full of hope that their work will bring abundant fruit, and report full houses, crowds of spectators at their baptisms, and numerous baptized persons. They make many house calls, distribute tracts, found women's groups, and have many more.

aid societies, are endeavoring to reach out to the youth, and are attracting many children to their Sunday schools through their excellent music choirs. "Let every one be a missionary!" This phrase is chiefly advocated by the present president of the German work, a native of Hanover, Germany, named Friedrich Tadge. The missionaries stationed in each place are assisted by local missionaries, who zealously carry on the work begun by the traveling missionaries. In this way they make rapid progress. It is reported from Kiel that the congregation there grew in a short time from 50 to 100 members with a large Sunday school and a music choir of 45 members.

Those who are to some extent acquainted with the Mormons and their puffery will receive the news of their successes in Germany with more than ordinary doubt. But their zeal cannot be denied, and it is to be expected that many in poor Germany, where "God's word and Luther's doctrine" are often no longer respected, will fall victims to the lying Mormons. How severely God punishes ingratitude against His Word!

J. T. M.

When does learning to read help? The "Lutherische Kirchenzeitung" writes: "Until now, of the 230 million followers of Islam (Mohammedanism), only about twelve million knew how to read. Quietly, however, a change is beginning to take place in this regard. In Turkey and Egypt there is agitation for the introduction of compulsory education. The government is encouraging in every way the establishment of Mohammedan schools, and in other countries, too, there is a strange thirst for knowledge among the Mohammedan population. The daily press plays no small part in this. 11 Luther could still say: 'The devil hates the printing ink.' Today we know: He uses it too. Learning to read is good and wholesome only if Ulan also reads something good and wholesome."

That the Mohammedans, as well as the whole heathen world, have been made aware of the advantage of education through their closer contact with the Westerners is natural. Unfortunately, however, the Mohammedans, like many heathens within Christendom, do not want the book for the sake of which one should really learn to read - the Bible. Only then, when it becomes different in this piece, will they have blessings from the culture of the Occident. Even to the poor deluded Mohammedans only God's Word can bring the blessing they so need. It is therefore all the more joyfully to be welcomed that every effort is being made on the Christian side to put the Holy Scriptures into the hands of the Mohammedans also. J. T. M.

A new translation of the New Testament into the Swahili language, which the Berlin Mission Superintendent Klamroth completed shortly before his departure, is to be brought by the missionaries returning to East Africa as a gift from German Christianity to the colored congregations. Since Swahili as a lingua franca has greatly promoted the spread of Islam (the Mohammedan religion), a good understanding of Swahili is also important as a weapon against Islam. Thus, God is ever more concerned that His Word be made accessible to the Gentiles, so that from every tongue and language His elect may come to the knowledge of the truth and be saved. With the commandment, "Preach the gospel to every creature," our Savior also commanded that his word be translated into foreign languages. A blessed work, therefore, is done by every one who helps to translate and spread the Bible. J. T. M.

From Germany's need and help.

Berlin, 29 January 1925.

To the American Lutheran Board for Relief in Europe, Mr. P. O. H. Nestin, 208 II. 61sck 8t." Iork,

Dear, dear pastor!

You will probably have been waiting for a report from our aid committee in Berlin. That the report has not yet come is partly due to the fact that we had not yet distributed all the funds, but wanted to present you with as detailed an account as possible. I am now enclosing a report by the two cash auditors, who have also audited the books of the Berlin congregation and who are bank officials and experts. I reported to you on May 28, 1924, on the individual distribution of the first installment of 2,000 dollars. As far as the distribution of the next sums which you have transferred to us is concerned, we have each time handed over certain partial sums to the individual districts, similar to the first sum, and each time a total of 4,800 marks. Of this amount: Berlin 55 per cent, East Prussia 25 per cent, Pomerania 10 per cent, refugee aid for the Balts and Germans.



Feeding needy people in Königsberg, Prussia.

Russians 10 percent. In Berlin itself the sum allotted to the city was further distributed according to the following scale: Berlin-North 35 percent, Berlin-Weitzensee 10 percent, Berlin-Potsdam 20 percent, Berlin-South 20 percent, Berlin-Neukölln 15 percent. The funds were paid out to the board of the respective congregation, and we always made sure that a detailed report of the previous distribution was sent to us before any further payments were made. The management is as follows: After the relief committee called by me has determined the sums to be distributed, the individual recipients are notified by me by letter. A copy of each letter is sent to the treasurer, Mr. Aring, who then makes the payments. In this way there is a double control, so that everything is done properly.

The sums that have been sent to the individual districts or communities have, according to the report of the boards concerned, been given in smaller sums of 10 to 20 marks to individual needy persons. To inform you of the large number of these names is of no interest to you. I have the impression that the distribution was carried out conscientiously everywhere.

The sums remaining after payment of these monies just mentioned, about one-third of the total 2,000

Dollars, we have kept back in the aid committee for individual larger support. There are a great many cases where 10 to 20 marks is not enough. To give just a few examples: In Mehlaucken, East Prussia, two families had burned down and lost all their belongings. Several times it was a question of an operation being absolutely necessary if life was to be saved, but where the operation would have had to be omitted if we had not helped. A few times we have also helped with funeral expenses in cases of death. The general high unemployment rate often brings families with many children into the most severe distress. Several times we have paid rent debts to such families so that they were not thrown out on the street. We have helped some children's homes out of great need, and so there are quite a number of cases where a larger support of 50, 100, sometimes 200 Marks was necessary, which we believed we could grant with a clear conscience.

We hope that, in general, we have acted in your interests and distributed the funds in the right way. A number of petitions submitted to us have only been rejected. If charitable institutions, children's homes, old people's homes and the like approach us and want to use our funds to repair damaged buildings or to replenish their laundry supplies, we do not believe that we are entitled to give large sums of money for this purpose. It is different when the money we grant is actually used to buy needy children and old people their daily bread. One also makes strange experiences there. Many people, when they want something from us, are well Lutheran and agree with everything we do, but when they get nothing, they quickly lose their Lutheran heart.

A number of elderly people who have nowhere else to turn for support and who, if they don't want to go begging, have to starve, need monthly, ongoing support. We have also given support to our orphanage in Pforzheim and the children's home in Flensburg and some refugee homes.

We have held fast to the principle that we should do good "to everyone, but most of all to comrades in faith", and have also offered gifts to those outside our congregations, regardless of their church affiliation, when the need required it. In this connection I would also like to mention that, in addition to our help with American gifts, our congregations also make efforts themselves, as far as it is possible, to remedy the physical need. Here in Berlin, for example, we have founded a death fund in our congregation, which anyone can join. In the case of each death, 200 Marks are paid out, which are distributed evenly. Since at present about 400 members belong to it, each member pays 50 pfennigs in the case of a death. In this way, those who cannot afford to pay for the funeral expenses in the event of a death are helped in particular.

As far as the present distress here is concerned, it may be said, on the one hand, that a certain security has returned with the advent of orderly money relations. The people who have regular work and income generally manage with extreme thrift. Admittedly, wages are far from corresponding to the expensive prices. If a worker now brings home 30 to 40 marks (P7 to P10) a week, he must be satisfied with that. Of course, especially if he has a family, that doesn't go very far.

starve. Right now there are again very many unemployed, some of whom have been without work for months. I was told by the city authorities that unemployment has risen sharply again just in the last week and that there is no prospect at all of finding a remedy. So those who have lost their jobs can often search in vain for weeks and months. In such families the greatest and most oppressive misery then sets in. I have seen poignant examples of such great need. For this reason, the opinion should by no means be spread among the brethren in the faith over there that everything is normal again in Germany and that the support can cease. I have sometimes had to send people away with a heavy heart, or have only been able to give them 3 to 4 marks, when 20 to 30 marks would have been quite appropriate. It is possible and also probable that there is much misery in Berlin. There is a great deal of poverty here anyway, and on top of that there are the penniless refugees from all sides who have been living a miserable existence for years and can't get a living. I hope that the brothers' generosity will not diminish, but that it will fill our hands again and again, so that we can tell poor, needy people.

These distributions require a great deal of work, especially because it is often necessary to make inquiries. It also happens that one is lied to and deceived; but we must say that it is a very necessary and beneficial work that we are allowed to do on your behalf and in your name.

Perhaps I may add a few words about my missionary work, so that you can see that I have plenty of other work. Shortly before Christmas I started a new mission station and preaching place here in Berlin-Moabit, so that I now have three weekly services in different places besides Sundays, in addition to the teaching of children and adults who want to be accepted into the church. We expect everyone who wants to become a member of the congregation to attend the weekly instruction hour (catechism meeting) regularly for several months. That God blesses our work is evident from the numbers in the parochial report. My congregation in the north of Berlin, where only three families lived a few years ago, now numbers about 400 souls, and at the three different preaching places we have about twice the number of worshipers. With such a young and flourishing congregation, the private pastoral care with home visits is of course especially important, but on the other hand takes up a lot of time. May God continue to bless our work and also let our activity of love serve as a means to show people the way to God's Word again!

With this in mind, we extend our warmest greetings to you

Your co-worker in Christo JEsu

H. Stallmann, Pastor,

Berlin-N.-W., Birkenstrassc 3.

One bright spot.

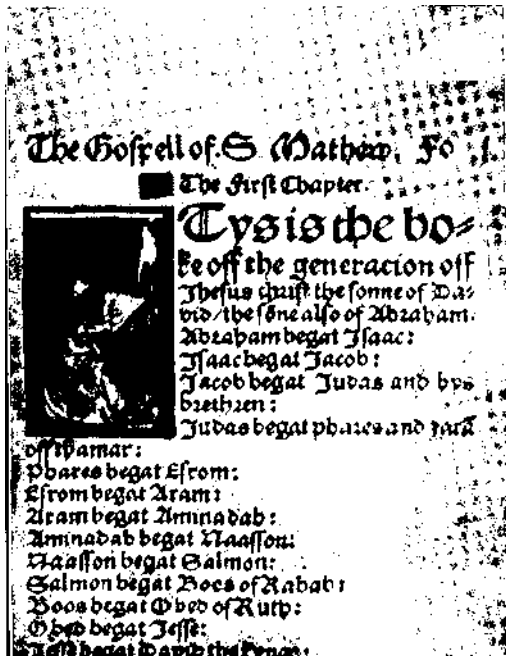
Careful thoughts come to every Christian when he looks at the world and times today, and also when he looks at the visible church. He sees and hears and reads so many evil and terrible things that are going on in the world and in our time; he also sees so much worldliness and worldliness in the church that he feels anxious about the present and even more so about the future. It is a ray of hope and an encouragement not to lose heart and hope when he realizes that he is not the only one in the world.

that there is undeniably a greater interest in the Bible and in Bible study. This cannot and will not remain without fruit. The Bible is read and studied more than in many a former time. More Bibles are printed and sold and given away than se before. The Great Family Bible,



William Tyndale, the English Bible translator.

which lay on the table in the "good parlor," and was seldom or never used, except, for instance, to record birthdays, wedding days, and death anniversaries, is far less bought than formerly. In their place, as the publishers of Bibles report, have come hand Bibles of the most varied size and equipment, and they are more and more in demand from year to year, so much so that the demand far exceeds the available supply, and the printing presses, in spite of great exertions, cannot keep pace with the demand for Bibles. According to reliable data



From the first leaf of the first English New Testament.

Ev. Matth. 1, 1-6.

In the year before last, about 30 million Bibles and Bible parts were printed in more than 700 languages. And new translations are always being made. For example, a new translation of the New Testament into Russian is being diligently pursued, and 80 million of them are planned to be printed under the name of the Bible, which has little to do with it.

spread the word among the well-known Russian people. May the Bible be read and reread everywhere as the book of life! And that this reading and research in the Bible may show itself in teaching and life!

One of the older translations of the Bible celebrates its four hundredth anniversary this year, as was recently reported in the "Lutheran" (No. 4, p. 58). This is the first printed English translation of the New Testament by William Tyndale, which appeared in 1525, three years after Luther's translation of the New Testament into German. What the man who learned from Luther looked like, and what the first leaf of his New Testament, sent to England from Luther's town of Worms, was like, are shown in the two accompanying pictures.

L. F.

Peter Bünger, the confirmand.

Peter Bünger, that was the last name on the list of confirmands from the poorhouse. When I asked him a question during the first lesson, he did not even look up at me. I repeated my question louder and more clearly because I thought he was hard of hearing. Then an uneasy embarrassment took possession of the boys sitting close to him. I asked if he could not hear. "He can't high," replied his neighbor. "But," I said, "your teacher speaks High German at school." "Yes," I was enlightened, "Peter Bünger man just sits there. He's not right in the head." Indeed, he seemed to have noticed nothing of the trial about him. He was still staring stupidly at the table in front of him.

I left him alone and kept him after the lesson. With the greatest effort I finally managed to get a few words out of him, only Plattdeutsche, of course. He was completely stupid. The teacher thought it would be impossible to teach him anything. So the schoolroom had only been a quiet place for him. Further attempts showed me that he had no trace of religious concepts and could really only understand Low German.

I was reminded of what I had once heard from Pastor Löhe about the religious receptivity of stupid people. This poor creature was also on my conscience and was so harmless and good-willed. I decided to give it a try, in Plattdeutsch, of course. The little colorful biblical pictures became the guide by which I presented the story of salvation to him. If he was finally able to explain a picture in response to my questions, then it was stuck in a book, in "his book", which he took with him to repeat what he had learned.

It was strangely different with him. Sometimes there was nothing to be done with him, and I had to dismiss him with the message: "There's nothing for us now, Peter. Tomorrow you can come back." Sometimes, however, I was amazed at how seriously he took the matter. For the first time in his life a view into the invisible, into God's eternity! It cost me a tremendous effort. For some things remained closed to the unfortunate man, which are quite familiar to other children. Thus, all my efforts could not make the concepts of "father" and "son" clear to him. He had never known his father, who had been a drunkard. He never learned many things that seemed so simple... For example, it was impossible for him to tighten or loosen his shoe laces. I had to be patient for a few years. But his picture book gradually became fuller and fuller.

I will never forget how I told him the story of the suffering of the

Christian instruction. In 1924, 344 persons were baptized and 357 confirmed. At the close of last year the number of souls in our Negro congregations was 4, 377 and the number of communicant members 2, 475. Our Negro Christians contributed the handsome sum of P28, 576.03 in 1924. The commendable missionary zeal of our Negro Christians is seen in the fact that in 1923 they raised enough money among themselves to build a mission chapel in India, and last year they raised over P1,300 to ban a mission chapel in China." As reported worthy, Luther College in New Orleans is to be closed. Dr. Nau of that city has been appointed principal of Immanuel College, Greeusboro.

J. T. M.

Of our schools and educational institutions.

Our schools in Kansas, Oklahoma and New Mexico.

Some of our Eastern brethren and sisters may not know that in the above-named States there are also large and small cities, rich fields, green drifts, mountains and hills, rivers, forests and fields, and over four million people, most of them contented. The happiest of these are the Lutheran Christians, who also make the country happy, and who have gradually grown so strong in numbers and prosperity that the original Kansas District (embracing Kansas, Colorado, Oklahoma, and New Mexico) has already become three Synodal Districts. A few years ago the Colorado District, and last year the Oklahoma District, were branched off, and the States of Kansas and New Mexico now form the Kansas District.

Even though the discontented among the citizenry played us an evil game a few years ago, and even "over-patriots" have tried until recent times to cut off our lifeline, God's goodness has graciously averted all dangers and given us peace and quiet everywhere. The hostilities, however, have had the effect that our Christians are now all the more zealous for the Christian education of their children and thus for the inner development of Lutheran congregations and of the Kingdom of God in general. The 1923 Yearbook reported that there were only 54 parochial schools in all of Kansas, Oklahoma and New Mexico. Today we count 81 regular weekly schools, an increase of exactly 50 percent. In the new school year the number may rise to 90 or more, and we hope that with each succeeding year not only will new schools arise, but that the 30 Saturday and summer schools will gradually grow into weekly schools.

That as many hours of religious instruction can be given in Saturday and summer schools as in a whole school year in the weekly school, or even more, is not a good argument. For, on the one hand, the children are no longer fully capable on Saturday, because they have already turned their best energies to other work on the five preceding days; on the other hand, it is pedagogically more correct to distribute the same religious task over 180 or 200 hours instead of over 50 to 80 excessively long lessons; finally, however, and mainly, in the latter case our children are then there on 160 to 180 days in each year, where they are not under the discipline of the Word of God.

Now for some more details.

The community at Atchison, Kaust, has made a start in higher education by conducting nine grades in its three-grade school since the beginning of this school year. In Wichita the parochial school, which opened in the fall, has grown so gratifyingly that more room will have to be made in the coming year. In

Almost all of our schools are experiencing more than normal growth. Even many non-Lutheran parents are now entrusting their children to our schools, because they realize that these schools are very efficient and excellent educational institutions. In Albuquerque, N. Mex. last fall a young teacher was hired and the first Lutheran parochial school in New Mexico was opened. Several more wards in this State would need schools, and could have them, if only our coffers were steadily filled, and abundant candidates for teachers were available. In New Mexico the stations are often hundreds of miles apart, and our missionaries can therefore teach the existing children only in a makeshift way.

In both Kansas and Oklahoma we have now, thank God, State Superintendents of Schools, who do not interfere with our school system on principle. Yes, in Kansas we owe it especially to our official that the Governor did not appoint radicals to the State Board of Education, and also that various petitions to the Legislature against our interests were not reconvened by the Board Committees.

In the state schools of Kansas, by order of the Board of Education, a short Scripture lesson is now to be read daily. Since the state supreme court decided some years ago that such a simple reading of passages of Scripture need not be regarded as religious instruction, this order could only be countered by an appeal to the federal supreme court. When, however, in the preceding year, regular religious instruction was really given in a city college, our representations to the Attorney-General had the effect of putting a stop to this mixture of church and state.

W. N.

To the ecclesiastical chronicle.

From our Synod.

Right Christian Thanks. The following letter came into our hands in a roundabout way. The writer is a simple day laborer in one of our larger and older synodical congregations. Addressed is the letter to the teachers working at the school of the congregation, the pastor of the congregation included. The letter was written on March 25, just before Palm Sunday. It reads:

"Dear, honored teachers, and our dear pastor is one of them!

"I take the liberty of addressing a heartfelt letter of thanks to all of you, and I ask you, Teacher M., to read these few lines of thanks in the circle of the above-mentioned.

"With a happy heart I take up the pen to express my heartfelt thanks to you all, which you have so richly earned from my children. The good Lord will certainly reward you abundantly. It is twenty-nine years since I sent the first pupil to our dear school. Nine I have sent in these twenty-nine years; and A. (who is to be confirmed on Palm Sunday) is now the last. Well, it is not so very special that I was able to send nine children to our dear school; for the good Lord has bestowed this blessing on many others. But unfortunately not all of them will be able to say as I do, of which I am very proud.

"Yes, I am proud of our dear teachers. For in the long twenty-nine years I have also not seen the very-

the least trouble, either by letter or by word of mouth. Oh what joy for us all!

"Well, what has been possible with me might, in my opinion, be possible with all. And with how much greater joy could you administer your difficult office, and how would our dear Saviour rejoice if his lambs were always pastured without such trifling troubles, which often make greater trouble! But our dear Saviour has had to experience this himself abundantly, but has also left us abundantly, so that we can always find courage and comfort.

"With a nice greeting

"Your grateful co-religionist "N.N."

This letter can also give others food for thought. L. F.

Like the Fathers. It is sometimes complained that our young pastors are "soft" in comparison with the fathers and founders of our Synod; that is, they are not willing to endure the rigors of Kingdom work. To this we would reply, There are always exceptions, and always have been. But in general the charge does not hold good. Thus the "Messenger," the paper of the Northern Wisconsin District, reports of a traveling preacher: "Our zealous missionary has lately started two new preaching places, one sixteen miles from Minong overland, and the other at Beck Settlement, eight miles from Solon Springs. Snowshoes and skis must serve the mission here. At 38 below zero it is truly no pleasure to make such a walk." This case, of course, is not isolated. Were we to report on the work of our young brethren in China, India, South America, Canada, etc., we could write long chapters on the sacrificial spirit of those who preach the gospel with diligence and faithfulness for little pay and under great difficulties. God keep us this spirit! Yes, may he give it to us more and more!

J. T. M.

Blessings through the Mindekrantz. The "Messenger," the official paper of the Northern Wisconsin District, in its last number, gives the following account of the blessings which have accrued to that district during the past year through the use of the mini-wreath: "During the past year the mini-wreath (58 endowments in all) brought in for the synodical or benevolent funds a revenue of 5657 from our district. It is gratifying to see that this beautiful custom is gaining more and more friends. The Mindekrantz cards are to be had from us free of charge in both languages." In all these cases, then, friends and relatives of the deceased in question, instead of offering flowers, have given a pecuniary gift, which serves the kingdom of God in one way or another. Flowers wither; they have only a momentary value. But the gifts of the kingdom bring endless blessings. So we too rejoice that this good custom is gaining more and more friends. J. T. M.

Statistics of our synodical districts. We again leave the figures for quite a few districts to follow:

Kansas District. Reports fully cinged. Souls: 25, 363 (->-610); communicating members: 15, 582 (st 270); voting members: 4, 642 (st-24); schools: 55 (fi-1); school children: 2,017 (st-36). Raised for out-of-town purposes: 5116, 124; for township budget: 5237, 627.

Manitoba and Saskatchewan Tues strictly. Reports sent in complete. Souls: 11, 530 (st-190); communicating members: 5, 593 (st-104); voting members: 1, 650 (st-136); schools: 2 (same as last year) with

52 children (st- 10). Raised for external purposes: 58, 420; for municipal budget: 533, 410.

Oregon and Washington Districts. Reports sent in complete. Souls: 10, 892 (4-298); communicant members: 6, 499 (st-457); voting members: 1, 586 (st-66); schools: 23 (-1; one school in Idaho has been discontinued); school children: 801 (st-11). Raised for municipal budget: 592, 798; for out-of-town purposes: 535, 159.

Eastern District. Four pastors failed to send in their reports (last year's figures have been inserted). Souls: 44, 390 (fi-274); communicant members: 26, 589 (-348); voting members: 7, 596 (st-34); schools: 28 (-4). One school discontinued, the other three having been erroneously stated last year by the pastors to be regular parochial schools, while it now appears that they are not such schools as represent the place of the State school. School children: 1, 328 (-92). Raised for parish budget: 5450, 292; for out-of-town purposes: 5165, 434.

E. E.

Domestic.

Church services on weekdays. The Messenger of Peace reports: "Some men in the service of the Federal Council of the Churches of Jesus Christ, who in their travels are gaining an insight into the ecclesiastical conditions of the country, call attention to the fact that during the last two years a very large number of congregations have instituted weekly services in addition to Sunday celebrations. They estimate the number of Protestant churches where a service is held every day at 5,000. In many places short devotions are held at noon, often repeated an hour later. In other places, those on their way to work are offered the opportunity to visit the churches at half past eight in the morning, and those on their way home at five in the afternoon. The attendance at these weekly services is said to be generally good. This institution is found chiefly in the South, on the East Coast, and in the New England States. The suggestion is said to have been made, on the one hand, by laymen, who contend that church property is too valuable to be left unused all week; on the other hand, it is said to be an attempt to control delinquency and to meet the desire for deepening the spiritual life. If the opportunities are faithfully used to offer salvation in Christ to souls desiring salvation, the blessing of God will not fail to come."

The last sentence of this article is important. Only when salvation in Christ is truly offered to souls eager for salvation do these special services find of blessing. Unfortunately, one is missing it in this very piece. Even the cults here in St. Louis hold special Passion services at noon during the Passion season. But what is offered to the "souls desiring salvation" at these services is not "salvation in Christ," but, as the daily press reports, in one case at least, when the Congregationalist "preacher" Cadman was speaking here, the purest paganism. During the "service" the audience was made to laugh out loud by silly jokes, applause was given as in the theatre, the core doctrine of the Gospel, justification by grace through faith in Christ, was ridiculed, blessedness by works religion was extolled, politics, and the purest demagogue politics at that, were indulged in, and the whole thing concluded with a prayer which touched one almost blasphemously in view of what had been said and done. In this "Christian Passions-.

It was worse in the "service" than in an unbelieving Jewish school. There at least one is still decent. Here everything was frivolous. God preserve our country from such "services"!

J. T. M.

White Raffe Extinction. Will the white race of man become extinct? Science has long been concerned with this question. In some countries the decrease in the number of births has become so alarming that all possible steps are being taken by the governments to make the people aware of the great danger. They have even promised assistance or tax relief to those families who have a large number of children. Among the cultured peoples, however, the danger is nevertheless becoming more and more serious, and only recently Prof. Dr. A. Thomson of the University of Münster addressed the warning to the peoples of the White Race that it is in danger of perishing unless every family has at least four children. There are, as the famous scholar declares, only two races that have survived a decline in births such as the Nordic races are experiencing today, namely, the Chinese and the Jewish.

It is well known that in Europe, as well as in our country, infanticide and birth prevention are practiced in a truly horrible way. Even "Christian" parents are most shamefully guilty of this sin. It is not that the fertility of White men and women has diminished; nor is it that the White Race has become so impoverished that it is unable to support its offspring; nor is it true that the world has become too small; South America, Australia, Africa, even our own country can support millions more. The cause of the decline in the birth-rate is to be found in the fact that our sodomitic-murderous race has become too comfortable to bear the burden of child-rearing, too conscienceless to allow children to live, and too godless to turn to God's Word. When even Christian neighbors and friends heartily deplore the fact that in a friend's home "there must be infant baptism again"; when parents with several children are met with ridicule and scorn in public; when larger families are no longer allowed a house to rent; when it is made impossible for the father of a family to feed and clothe his children because his wages are too meager: then it is high time to proclaim it from the housetops, that our nation has become not a "Christian," but a Satanic one; yea, then it is high time to preach it everywhere, "The LORD cometh to judgment!" The white race will not die out; God will see to that. But it will go to hell, skin and hair, if it keeps it up.

J. T. M.

Different religions, one meaning. It is fashionable in this country for our turgid Sunday papers to carry articles on religion. Before us is such a wisp, headed "Many Senses, Many Worships," and bringing four pictures to illustrate the title. In the first picture a Mohammedan is lying in the sandy desert worshipping Allah and Mohammed. This worship is vain according to the accompanying explanation. The second picture represents many people kneeling before the idol money. Like the Baal apes, they pray, "Money, money, hear us!" This worship is also vain. The third picture shows the fire-breathing idol Mumbojumbo, before whom an idol priest kneels. This worship is gruesome. The fourth picture shows a mother holding her child in her hands and gloating over the smile of her babe. On the whole, the writer remarks: "The first three represent selfishness and cruelty; the fourth pure love, self

the hope of the human race and of civilization."

In fact, however, the fourth image, in so far as it is supposed to depict religion, is just as pagan and false as the first three. A mother's love is far from being religion. The mother who wants to be blessed because she has loved her child wants to be blessed by good works as much as the Mohammedan and the idolater. But all who "deal in the works of the law are under the curse," Gal. 3:10, whether those works be uselessly beautiful or hideously terrible. Thus teacheth God's word; thus teacheth our Saviour, who is "the way, and the truth, and the life," John 14:6. But the natural man will not go this way; therefore, notwithstanding the "diversities of religion," there is found in him but the "one purpose," namely, that of earning his own blessedness. Christ rightly warns: "The gate is narrow, and the way is strait that leadeth unto life; and few there be which find it," Matth. 7, 14.

J. T. M.

A beautiful bequest and confession. A Presbyterian lady in Germantown, Philadelphia, Miss C. L. Huston, has bequeathed the greater part of her estate, the sum of H1, 250,000, for church purposes. It was known to her, however, that often such endowments in course of time come into the hands of such people as take a very different religious point of view from those who made the endowments. The Union Theological Seminary in New York is an example. Originally founded by earnest and decided Presbyterians, and endowed with rich endowments, it has in course of time become quite a liberal institution, where any one may believe and teach what he pleases. Miss Huston wanted to prevent that in her endowment. Therefore, she appointed the Germantown Trust Co. as executor of her will and stipulated that the proceeds of her endowment should only be used for those purposes whose representatives or officials fully professed the following articles of faith: the article of the divine inspiration of all Scripture, the complete validity and decision of Scripture in all matters of faith and action, the doctrine of the Holy Trinity and the deity of Jesus Christ, the atonement through the blood and substitutionary death of Jesus Christ. In the opening words of her will, Miss Huston said: "I am convinced that it is in accordance with the will of God that I designate the greater part of the money entrusted to me for the propagation of the glorious Gospel. I am the more convinced of this, as, so far as I know, my nearest relations have no need of this money for their subsistence."

An understanding, right, rare will, which might serve as an example to some, even in the case of lesser fortunes. How often children and other relatives are appointed heirs, though they themselves have enough and more than enough, and the church, the cause of the gospel, goes away empty-handed! L. F.

Christian Science and Near Death. One of our city missionaries relates: In the city hospital which I regularly visit, there was also a follower of what is called Christian Science of healing. In his ward there were also some patients whom I used to look after, read to, and pray with; but on his face only a mocking smile showed. Thus it went on for several weeks. But gradually the mocking smile faded from his countenance. One day he called me to his bedside. The approach of death was written plainly enough on his face. He asked me to read to him, but not from the book of the founder of this error, Mrs. Mary Baker G. Eddy's book *Science and Health* but from the Bible. I replied to him, "I thought they were.

a follower of Christian Science of healing." He replied, "I was, but this Christian Science cannot help me now. I am dying, and I need a Savior. Please, pray for me, and read to me again that Christas died for the sins of the world."

The paper from which we take this notice very aptly and seriously remarks that a fire can be plucked out of the fire and an avenger converted while still on the cross. But it is better, much better, to accept the word of truth while living, and to take hold of Jesus as Saviour before death is at the door. Very true, very right!

L. F.

Abroad.

From the Free Church work in Poland. P. O. Engel, the representative of the Wisconsin Synod in Poland, sends us from time to time communications from the church work of the newly formed Polish Free Church congregations. Recently he communicated to us the following incident. Thus things in Poland are similar to those in Germany, where the Free Church work is also confronted with all kinds of obstacles, as was reported again only in the last number of the "Lutheraner". D. Engel writes:

"That it is often not easy to work in this distant and strange land, you may see from your following result: Recently we had our first funeral. A child whom we had baptized at Christmas had died. The father, a member of our congregation in Andrespol, asked the pastor of the national church for permission to bury the child in the churchyard in Andrzejow, but he was refused. Our Fr. Malischewski went with the child's father to the Starosten (official) and received the state permission to make the burial. The day of the funeral a crowd of people had gathered at the churchyard to prevent us. Slowly the funeral procession moved towards the graveyard. Then the leader of the mob approached us and shouted: 'I forbid you to enter the churchyard! We pointed our fingers at the police whom the Starost had sent with us for protection, and the troublemakers had to give way. The body was brought to the grave without further disturbance. God had again helped us so wonderfully.'"

L. F.

Jews, Freemasons, Rufsellitch and the funds in their hands. The "Allgemeine Ev.-Luth. Kirchenzeitung" writes: "Where do the 'Ersten Bibelforscher' (that is the Russellites) get their funds? The district court of St. Gallen in Switzerland recently had to deal with this question. Since the 'Serious Bible Students' are doing their mischief on a large scale in Switzerland, the Protestants in St. Gallen held a protest meeting, in which the physician Dr. Fehrmann claimed in the discussion that 'international Jewry is giving its rich financial resources to the so-called 'Serious Bible Students' in order to bring confusion into Western European Christianity through them. In the face of the ensuing polemics of the 'Serious Bible Students', Dr. Fehrmann maintained his assertion in the 'St. Galler Tagblatt'. Now the International Association of Serious Bible Students and its responsible leader, K. E. Vinkele, filed a suit in court in Zurich. The court decision was to the disadvantage of the 'Sersten Bibelforscher'. According to the 'Neue Münchener Tageblatt', a letter from the highest Masonic circles dated December 27, 1922, the authenticity of which has been established, was particularly serious, and in which it literally says: 'We are giving them a lot of money through the known indirect way through a number of brothers who have won a lot of money during the war; it does not hurt their thick portfolio! They belonged to the Jews,' The Ver

The author of the letter is a High Degree Mason of the 33rd degree; he thus assures that it is Jewish Masonic circles that provide the funds for the activities of the 'Serious Bible Students'. The letter then concludes literally: "The principle of conquering a country is to exploit its weaknesses and undermine its pillars. . . . The Catholic dogmas [doctrines] are troublesome to our plans, therefore we must do all we can to diminish their adherents and make them ridiculous.' Dr. Fehrmann provided still other evidence showing proof that the aims of the 'Ersten Bibelforscher' were dangerous to the state. The court dismissed the action of the general agent of the 'Ersten Bibelforscher', Mr. Vinkele, charged him a court fee of 150 francs, and ordered him to pay extra-legal damages of 450 francs, payable to the defendant Dr. Fehrmann."

In other countries, too, people wonder where the Russellites get the money for their zealous mission. L. F.

Nonsense and lies. The "Watching Church" reports: "In the Catholic Swiss 'Shield Watch' on June 28, 1924, one could read: 'The Pope is the father of princes, the king of kings and the ruler of rulers. Before the Pope, that is, before the living Peter, every earthly power must bow. The fourth commandment of kings and governments is: 'You shall show reverence, love, and obedience to the pope as to your father, that it may be well with you and that you may live long on earth. . . . Loyalty to the Pope! Tell me what you think of the Pope, the Holy Father, and I will tell you what you are.'"

On this, the Watching Church notes, "The Lutheran response to such papal insolence, according to our confession, is: 'The pope is the right antichrist.'"

Preserve us, O Lord, in thy word, And forbid the
murder of the Pope and the Turk, Who is Jesus
Christ thy Son,
Want to fall from your throne! J. T. M.

The modern girl in China. "Extraordinary things are taking place in China, writes a missionary paper, in the liberation of women from the bondage of the past. The chiefs of China are quite dismayed at the rapidity with which social changes are taking place, especially the equality of their wives and daughters with the male sex. Only a few years ago the Chinese girl lived in the seclusion of her home, bound in the bondage of rigid, time-honored customs. Here in her home she received her limited education and training. At a tender age she was betrothed. The choice of her future husband was made for her by her parents. Now all this has changed many times over. The girls of China enjoy almost as much freedom as those of the Western nations. No doubt there are many serious dangers connected with these rapid changes. It is reported that parental prestige is diminishing so rapidly among the Chinese that a period of domestic chastisement is threatening. China's danger now is not that she is not making progress, but that she is rushing."

This is the report of the "Christlicher Hausfreund", a newspaper published by the Adventists of our country. In our opinion, the danger that China is now facing is that it is taking Western culture along with Western, that is, European and American, sins and vices. This includes the shameful contempt for the Fourth Commandment, which is commonplace in our country and is the undoing of our people. We deeply deplore the sad situation in which girls in pagan China have found themselves for years.

But we pity the Chinese women and girls even more when they take our pagan, unchaste and godless women and girls, who ask nothing of God's order and commandment, as a model. The admonition of the apostle Paul is very necessary in our faithless times: "Likewise also the women, that they adorn themselves in dainty apparel with shame and modesty, not with braids, or gold, or pearls, or precious apparel; but as it becometh women to shew godliness by good works", 1 Tim. 2, 9. 10. J. T.M.

From World and Time.

A courageous act. Under this headline German papers recently reported the following: In Frankfurt am Main a masked Negro festival "Timbuktu" recently took place "for the benefit" of poor artists. There are circles for whom alleged charity is the pretext for sumptuous and feasting festivities. This is then called "charity". An incident occurred at the Timbuktu festival, about which the "Frankfurter Post" reports the following:

"Slowly the last bars of the band, dressed in oriental costumes, faded away. The mass of more or less Negro-like clothed or unclothed dancers paused in their dance. During this pause several powerful, clear, and pure fanfare notes passed through the hall, causing the dancers to stop in amazement. At the stage, where the sounds came from, stood two people: the brass player in a smart sailor's garb and a gentleman in a white trope dance and pith helmet. Then the gentleman began to speak:

"Africans! Nowadays, where Africans gather in large numbers and celebrate festivals, a missionary always appears. You are the heathens, and I am the missionary. And where heathen feasts take place with heathen noise and heathen customs, the message of truth must also resound. Therefore I came to you and was among you observing for two hours. I went through your land and looked at everything. I have observed your customs and find them abominable. Some of you men I have recognized, and I also know your women; but they are not here. Those who sit on your laps are not your Franen. Wherever I looked, I saw adultery. Africans, your feast is based on adultery. And the purpose is to help poor local artists out of their misery. You want to help misery with sin. But from sin comes sin, and sin is men's ruin, not their salvation. Against this I say to you a word from the kingdom of truth. You want to control poverty with your splendor. You pay 15 marks for admission alone, and for a bottle of sparkling wine 50, 60, and even 87. 50 marks! But a worker earns hardly more than 20 marks in a week's hard work. What a screaming contrast! Come to your senses!"

"Then some started shouting, 'Ugh, throw that guy out!<

The gentleman replied, "Here you are, I bought the ticket and I have a right to be there. Do not be mistaken, God is not mocked; what a man sows, that he will reap! From this feast you will reap only destruction; sooner or later, whether tomorrow or in the hour of death, you will be called before the judgment seat of God and must give account for this evening of sin. Know that then, as a witness of that evening, I will accuse you.

become. If you want to help the needy, help out of pure love and not for sensual gain!

"Everyone stood rigid. The timid attempts to shout and hoot were already dying in their throats. Undisturbed, the missionary and his companion were able to leave the hall. That one felt how peculiar the whole event seemed was shown by the question of a man who called after the two, saying: 'Did you really mean that?' .But of course, dear young man, it was meant in deadly earnest.

"Returning home, the parson unlocked the door of his clubhouse, in the halls of which the people of his Christian societies from time to time hold proper festivities. For these events 30 percent entertainment tax must always be paid. For the feast, however, full of sinful pleasure and immoralities eating away at the core of the people's strength, the magistrate had levied only 20 percent tax."

So far the report of the "Frankfurter Post", which was the only newspaper in Frankfurt to report on it. Other newspapers did not dare to report it. But the "Kasseler Sonntagsblatt" also mentions the name of the man who told the truth to the Prassers and Schweigern in a time of severe need and unemployment: It was Rev. Probst from Frankfurt am Main. L. F.

Is it worth the trouble?

What we mean is: Is it worth the trouble to belong to our Lutheran Laymen's League (OH.)? In answer, we leave two excerpts from letters. The first is written by the Chairman of the League's Organizing and Membership Committee to a non-member in order to win him over to the League. We translate the letter into English. The second is written to an officer of the League by a pastor of eighty years of age, to whom the fund collected by the League is for the benefit of.

The first letter reads, "If the Lutheran Laymen's League advocates anything, it is 'service.' Its motto is: .to assist our Synod by word and" deed in its business and financial works Its sole purpose is to promote the welfare of the church in general. Their constant endeavor is to excite greater interest on the part of the lay members in the work of the Church, and to spur to greater zeal and activity therein.

"The League does not work independently, at its own discretion, but always in conjunction with the officers of the Synod. It has endeavored to work for the adoption and observance of the budget system by all congregations, believing that if this method is universally and fully carried out, all Synodal deficits will disappear of themselves. The League has shown that something can be done, and enjoys the approval and good wishes of the Synod.

"Membership in the League is evidence of interest in a united effort to raise the financial condition of the Synod ever higher. Through common interest and united action, great things can be accomplished under God's blessing. Remember the great collection for the Synod's building fund!

"If any male or female member of our Synod can raise the annual subscription to the League, \$5 or more, again it is certainly worth while to join, for every cent of it goes into the fund for the support of our aged and sick pastors, teachers and professors, and their widows and orphans. This fund remains; the money

And fell upon them with sharp words, Fighting them instead of the unrighteous cause they reproach! "Do not seek high things, but hold yourselves down to the lowly!" to the less gifted, you admonish us by the words. But where have I held it? Did I not often forget that thou gavest me a more, and that I made mine own what was thine, that I aimed my honour where thine alone should have been my focus? Where shall I find help, where grace and forgiveness but with thee? Oh, take me again as thy child under thy wings; I read thy holy gospel of thy suffering and death for us, that we may have eternal life, that we may have what thou hast; I read it, and thou givest me faith and peace that surpasseth all human sense; I have received strength to prepare myself for the enjoyment of thy body and blood by self-examination and prayer. O Lord, strengthen me further, and on Saturday, through the seal of your Holy Communion, give me assurance that I have partaken of it worthily! Let me also make my prayer of confession from the deep sense of my sinfulness; then you will surely hear it, and I will be partaker of your incomprehensible blessing. Amen." L. F.

Where is the sin?

Sin has but two places where it is: either it is with thee, that it lieth upon thy neck; or it lieth upon Christ, the Lamb of God. If therefore it be upon thy back, thou art lost: but if it be upon Christ, thou art saved, and shalt be saved. Now take hold of whichever one thou wilt! That sins should remain upon thee should be a good thing according to law and right, but by grace they are cast upon Christ the Lamb. Otherwise, if God would be right with us, it would be done for us. (Luther.)

Obituary.

P. Wilhelm Mallon was able to experience the truth of those words: "Our life lasts seventy years, and when it comes, it is eighty years; and if it has been delicious, it has been toil and labor; for it goes quickly, as if we were flying away," Ps. 90, 10. Born on October 14, 1842 in Neuvalm, Pomerania, Germany, he came to America as a young man and settled in the state of Wisconsin. Here he married Henriette Brach, July 24, 1869, and soon after entered the practical seminary at St. Louis. In 1870 he graduated and followed a profession to Olive Township, Clinton Co, Iowa. Later he served as a traveling preacher and was privileged to plant churches in the following places: Magnolia, Onawa, Manning, Coon Rapids, Emmetsburg and Cresco. Owing to increasing infirmity of age and other infirmities, he resigned his charge and removed to Elma, Iowa. Here four years ago his wife died. After her death he resided with his daughter, Mrs. H. Ramsey, at Oxford Junction, Iowa. In the home of his son-in-law he found kindly welcome and loving care to his blessed end. After a long period of suffering from rheumatism and finally from pneumonia, the Lord took him home to his eternal kingdom. On March 23, as we may confidently hope, he blessedly passed away. A few days before his end he had Holy Communion served to him by his old friend and co-worker P. J. H. Brammer. He had the desire to depart and to be with Christ. Christ was his life, dying was

his gain. Seven of his children had preceded him into eternity. Three children are still living. After a short funeral service at the house, the disembodied body was taken to Elma, where the funeral service and burial took place on March 25. 4*. F. Bonovsky delivered the memorial address to him and officiated at the graveside. The undersigned conducted the service at the home. Karl J. Pritz.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

D. Martin Luther's letters, selected by D. Georg Buchwald.

With a portrait and a manuscript. B. G. Teubner, Leipzig- Berlin. 337 pages 5^X8, bound in cloth with spine and cover titles. Price: M. 7.

To get to know an important man, especially from sides that are otherwise less known, one must read the letters he wrote. I think I never really knew what can be found in letters until I had occasion to read and reread the briefs of our D. Walther. And this is now especially true of the many letters that Luther wrote. In our good edition of Luther's works, they fill no less than 1, 759 large pages, and their number amounts to more than 3, 300. In the present beautiful and beautifully furnished edition, D. Buchwald, a well-known Luther scholar of modern times, has made a selection of Luther's most beautiful letters. In all, he offers 479 numbers. He has put the letters written in Latin into good, fluent German, and above each letter is the name and place of the recipient and the date and place of the letter, if the latter was not Luther's place of residence, Wittenberg. At the end there are more details about the recipients and quite a number of explanations and notes about the letters. Thus, an incomparable picture of Luther emerges in these letters. The whole personality of Luther comes tangibly before our eyes. The reader accompanies him from his first mass to the last days of his life. For the first letter is dated April 22, 1507, when Luther was to say Mass on the upcoming Sunday Cantate, and the last on February 14, 1546, four days before his blessed departure. A beautiful book, which is also decorated with a newly found picture of Luther, a pen and ink drawing from 1543, and a photographic reproduction of one of Luther's letters.

L. F.

Christian Questions with Their Answers. Drawn up by Dr. Martin Luther for those who intend to go to the Sacrament. Concordia Publishing House, St. Louis, Mo. price: dozen: 20 cts; 100 copies: H1.00.

Luther's well-known "Christian Question Pieces" as found in the Catechism. The best table of examinations for communicants. More than one pastor hands them out when registering for Holy Communion and delivers them to those who have become foolish in coming to the sacrament. The print is certainly cheap enough. L. F.

A Manual for Welfare Workers. How to Gain and Train Lay Workers for Our Charity Work in Local Congregations and the Church at Large. By Rev. Herbert H. Gallmann, City Missionary, Metropolitan District, New York, N. Y., Metropolitan District, New York, 4t. V. Price: 10 Cts. To be ordered from Concordia Publishing House, St. Louis, Mo.

This is a paper delivered to the so-called Charity Conference at its last meeting, and now appears in print by resolution of the same. It contains good suggestions. L. F.

Djaggaland and its Christians. By Bruno Gutmann.

Published by the Ev.-Luth. Mission, Leipzig. 181 pages 5^X8^, bound in half cloth with spine and cover titles. Price: M. 4.

Light of the Gentiles. Pictures from the Heathen Mission. Presented for our Adolescent Youth. Edited by August Schlipkötter. Chr. Belser, A. G., Verlagsbuchhandlung, Stuttgart. 186 pages 6X9, bound in half cloth with spine and cover titles. Price: M. 5.

The Toba-Batak in Sumatra in healthy and sick days. A contribution to the knowledge of animistic paganism. By Dr. me. Johannes Winkler. Chr. Belser, A. G., Stuttgart. 234 pages 6x9, bound in half cloth with spine and cover titles. Price: M. 5. 50.

There are three beautiful mission books with excellent illustrations, which we discuss here together. Hopefully the time is not far off when we too will be able to publish such books about our own missions. The first one describes the Leipzig mission in Djaggaland on Mount Kilimanjaro in Africa,

From a missionary friend in London, England, the undersigned, who is a missionary in Buenos Aires, Argentina, **received** a registered letter. It was signed

A. N. O'Nymus" (Anonymous?) and contained, besides very encouraging words for a weary missionary heart, the sum of P10.00 to be used where needed in the Lutheran Church of Argentina. We cannot refrain from publicly expressing our heartfelt thanks to this confrere and calling out to him: God bless you

We also take the liberty of sharing some words from the letter that are intended for our fellow Christians in the North American homeland. They are: "You will not need to go begging for the upkeep of our recent Concordia in Argentina if everyone who has direct or indirect business advantage from Argentina will contribute his P10.00. May the owner of a shoe store consider, when he buys leather as such or in the form of shoes, that the raw material of the article he handles comes from a country where the Lutheran Church is in need of support! Likewise, let the owner of a cut goods store, or the Grotz merchant who renews his stock of wool or woolen things, half of which contains wool, consider that his goods come from a country where his church is struggling hard! Again, the owner of a furniture store who sells his wares, or a young couple who furnish their new home and buy mattresses, may they both mean that the hair which the mattresses contain, or ought to contain, comes from Argentina, and not the least part of it from the province of Entre Rios, where the new Colegio Concordia has need of her ten-dollar notes! Mr. and Mrs. Lutheran! Argentina clothes you, Argentina creates comfort for you during the day in the large, beautifully upholstered recliners, and good rest at night on the soft hair mattresses. God sends you all these comforts and advantages from faraway Argentina. What are you sending there for the extension of the kingdom of our God?"

Thus writes a completely unknown fellow Christian in London, after reading the reports about our Lutheran Church in Argentina in the "Lutheran". Do not thousands pass by these reports carelessly, because there is always a lack of the necessary means to carry on our missionary work with all the means at our command? Or are the millions of immortal souls in South America not worthy of more attention than they have received up to now?

May the refreshing words shared by the confrere from London spur many on to discipleship! A little church in the cosmopolitan city of Buenos Aires is needed now more than ever. Who will help us to build a place of worship? A. T. Krämer.

Of our schools and educational institutions.

New doors for the community school.

Recently, three additional territories have opened to the community school: Alberta, Saskatchewan and South Australia.

In Alberta, Canada, our brethren, having overcome hostilities and persecutions, are busily engaged in opening parochial schools. Where once there was only one school, there are now three in progress. Others will follow, and teachers are being sought.

In Saskatchewan, Canada, the first community school recently opened. It started with 15 children. In two

Weeks there were 34, and now the school is filled, everywhere in the district, we are told, the school spirit is stirring, and already some other communities have decided to open schools. Here, too, teachers are being sought.

"A chief difficulty in our whole school matter," says the Alberta Board of Education, "is the fact that we have no teachers of our own "trained in Canada. We therefore recommend Synod to request the Board of Supervisors and the Board of Teachers of our Edmonton institution to see that we get native teachers for our schools as soon as possible." For the present, teachers trained in the United States must obtain a certificate in Canada and attend an institution there for that purpose.

A third area has opened up this spring in South Australia, where the law has been repealed that kept all Lutheran parochial schools closed since 1910. And there, too, there is now a strong demand for teachers.



Prof. W. G. Polack.

In addition, there is already a shortage of teachers in our midst. Our school system expands from year to year and demands more and more teachers.

We cannot thank God enough that we have two capable teacher seminaries, which at present prepare over 600 pupils and students for the school ministry. But in order to remedy the increasing need for teachers, we must faithfully see to it that the institutions are abundantly supplied with pious boys.

Readers will also be pleased to know that both Brazil and Argentina are presently planning special arrangements to train native teachers. In Brazil we already have a seminary for preachers, and in Argentina, zero, an institution is being established for the training of parochial school teachers and the preparation of theological students.

So the demand for teachers is great. But how joyful that the church school system is expanding in this way! This has come from the Lord and is a miracle before our eyes!

A. C. St.

Brief Institutional News.

Concordia Seminary in St. Louis. From our institution it is to be reported that the two new members of the faculty have now arrived here and joined the body of the institution. Prof. W. G. Polack arrived April 13, Pros. O. C. A. Böcler on the 20th of April. Then on the evening of the 20th, after the regular evening worship, they were introduced to the students in the presence of the faculty and the supervisors by the president of the institution, D. F. Pieper, with a short address and warmly welcomed. Although they will no longer give lectures in this academic year, which is already drawing to a close, they will otherwise already cooperate by listening to the students' sermons and other activities. Above all, they have a very desirable opportunity in the next four months to familiarize themselves with their subjects before the new academic year begins in September. God set them to rich blessings for our Institution, for our Synod, and for the whole Church!

L. F.



Prof. O. C. A. Böcler.

Station KFUE and the L. L. L. Our radio station **LUIO** in our seminary in St. Louis has already proven in a few months to be a great blessing for our synod. Already over 4,000 names are on the mailing list. People outside our Lutheran church are expressing their joy at the wonderful sermons and church music they are privileged to hear. An offer has been made by a member of our Synod to give to non-Lutherans our hymnal, from which many of our glorious Lutheran hymns are sung by our students from our KFUE station. Although this offer was made public only a few weeks ago, seventy-five requests have already been received. Letters are also being sent asking questions, requesting tracts, etc.

Since the operation of our radio station takes a lot of time, the supervisory board of our seminary has decided to hire a special man as program director and to ask the Lutheran Laymen's League (L. L. L.) to cover the expenses for this and for the operation of the station in general.

to pay for the project. The Lutheran Publicity Organization in St. Louis has already given P 1,000 for this purpose and will probably continue to give financial assistance in the future. The Executive Committee of the Laymen's League, on the occasion of its meeting a few days ago in Chicago, decided, at the request of the Board of Supervisors in St. Louis, to collect the money which would otherwise be necessary. Therefore, if anyone wishes to send in a gift for this purpose, send it to the Treasurer of the Lay League, Fred C. Pritzlaff, 288 E. Water St., Room 701, Milwaukee, Wis. with the designation, "For Radio Maintenance Fund."

From now on our radio station will operate on the following days: Sundays: 4 o'clock in the afternoon and 9. 15 in the evening; Mondays: 8 o'clock in the evening; Wednesdays: 9. 15 in the evening.

J. H- C. F.

To the Ecclesiastical Chronicle.

From our Synod.

Our work in Brazil. In the number of February 1, the "Evangelical Lutheran Church Bulletin for South America" brings the annual statistical report, which will certainly be of interest to the readers of the "Lutheran". Regarding this report the writer remarks: "The Brazilian district counts 36 (-j-4) synodal congregations, 58 (->-15) non-synodal congregations and 68 (-j-4) preaching places. However, most of the preaching places and also many congregations are very small. The number of souls is 19, 508, which is 961 less than a year ago. Communicants were reported 9, 655 (-j-443) and voting members 2, 674 (- 1). That the number of souls has decreased during the past year, besides the losses which the church has everywhere, may be due to the fact that several pastors no longer reported in round numbers, as formerly, but kept more accurate statistics. This should be done by all in general. We know, of course, how difficult it is in some larger parishes and how long it takes to gather the correct figures, but we must always insist on having all the headings as complete and accurate as possible, so that we do not have to bring an incomplete report every year.

"Compared with the previous year, the school system is also progressing quietly, in spite of various enmities. The number of schools has increased from 64 to 68, and the number of school children from 1, 979 to 2,028 (-j-49). There are 37 teachers, 25 pastors, and 4 students working in these schools. Communed 6, 951, a decrease of 39 from the previous year. The official acts reported give the following figures: baptized 1, 072 (-j-113); confirmed 553 (-j-92); married 125 couples (-j-4); buried 155 (-27)." The report still contains the complaint, "Unfortunately we lack reports from six parishes. Therefore the statistics are again imperfect and inaccurate; for for these six parishes we had to use the previous year's figures."

In view of the many difficulties with which our brethren have had to struggle, especially in recent years, this report is quite favorable, for which we also thank God with our brethren, who, in spite of all difficulties, gives his word one victory after another.

J. T. M.

The Trinity congregation at Cape Girardeau, Mo., organized in 1854, has, like so many other congregations of our synod, had in its midst from the very beginning the Christian church school. At first, here also, the pastor took charge of the children. But already from the fifth year of its existence the congregation has had special teachers.

employed. In 1865 a special school building was erected. This building is still standing today, has served the community as a school until that year, but is currently no longer in use, as an extremely necessary new and larger building has been erected.

This new building, the front elevation of which is shown in the attached picture, contains four classrooms, 25X32 feet, with dress rooms built in, a confirmation room, 16X16, an office, 16X16, a library room, 10X25, and other, smaller rooms. Each classroom receives all light from the east. There is also a gymnasium and auditorium, 41x80 feet, on the first floor. There is also a full ground floor, wherein are located playroom, heating plant, and coal room; also provisions are made for kitchen, dining room, and bowling alley. The building is constructed of brick, and cost a little over P40,000 without internal furnishings. And what an ornament is the number of pupils, which nearly approaches two

Messrs. Henry W. Horst, L. F. Volkman, and Wm. Schulze. It was reemphasized on this occasion that the Lay League submits itself wholly to the Synod with its ministry and would be glad to serve the Synod, especially in business matters. First, however, the Lay League wishes to fulfill its promise to give to the Synod the full P3,000,000 as Endowment Fund for the care of aged pastors and teachers or for the care of widows and orphans of deceased pastors and teachers, over P2,000,000 has already been disbursed by the Lay League to the Synod, and it is only about P500,000 short of delivering the full sum promised. The President of the Laymen's League, Mr. T. H. Lamprecht, talked about this matter with the Board of Directors of our Synod the other day and made a request on behalf of his League that permission be granted to the League to collect the sum still needed in our congregations during the first three months of the year 1926. The request was readily granted.



Trinity Parish School at Cape Girardeau, Mo.

The first one, who is in need, learns and is educated by Christian teachers in the discipline and admonition to the Lord. Three teachers are employed, the fourth is needed.

The inauguration took place on April 19. In the morning a German service was held in the church, in which O. H. Maack jnn. held the sermon. He had chosen Ps. 115, 12-14 as the text and showed what a blessing the Christian community school is for the children, for the families and for the church. In the afternoon at half past two o'clock a large crowd gathered in front of the new school. After the doors were opened with God's word and prayer, they proceeded to the auditorium where the English festive service was held. Father Maack preached the sermon here also, in which, on the basis of Ps. 110:11, he demonstrated the proper glorious purpose of the Christian parochial school. After the service a memorial booklet, a gift from several members, was freely distributed.

May God now also bless this new school for the salvation of many souls!

F. H. Melzer.

The \$3,000,000 Endowment Fund... The Executive Committee of the Lutheran Laymen's League met in Chicago April 3 and 4. In addition to the members of the committee, the following were present.

It should certainly be rejoiced that the Laymen's League is desirous of fulfilling its promise to Synod, and of providing a treasury for our Synod, which is in great need of such aid. If even now 100,000 people in our great Synod would send in a contribution of five dollars each, the cause would be so helped that a special collection next year would not be necessary. And why should this not be done? Let one send his contribution to Fred C. Pritzlaff, Treas. at 288 Water St., Room 701, Milwaukee, Wis. Whoever sends in a contribution of five dollars will also receive a volume of the "Lutheran" or the *Lutheran Witness*. Let it not be forgotten to state which paper is desired. J. H. C. F.

Domestic.

As well known, there is also a shortage of Lutheran Church in our country. To remedy this the Lutheran Laymen's Movement for America financially support fifty young men who wish to become ministers of the church. These fifty young men must be sufficiently educated to be accepted into college and proven to be sufficiently gifted to be able to complete the college course. The best young men that can be had are desired.

We could also use more preachers in our synod, although the number of those preparing for the sacred preaching ministry in our colleges is significant. This makes that we, thank God! we still have quite a few parochial schools, which have also proved so beneficial that they have served as preparatory institutions for our colleges. Now, after Confirmation, it is time for us to look for industrious, gifted, and Christian boys whom, God willing, we can send to college this fall to prepare for the ministry of preaching. The Lord is in greater need of them every year.

J. T. M.

Who is helping? The same cause that the Lutheran Laymen's Movement for Stewardship has taken up is before us. All who enjoy the blessing of faithful preachers are also to provide for their training and raising up. This includes younger people, single persons, and especially parents who have not been blessed by God with boys who can serve Him as ministers of the Word in church, school, and missions. There are many parents in our circles who are willing to send their sons to college, but lack the means to do so. After all, college costs far more today than it did in the past. Other parents, whose wages are small and whose families are large, toil to give their sons what they need to prepare them for service in the vineyard of the Lord. This is a salvation ministry done in silence. No one on earth thanks them. It is the duty of all of us to share in the burdens of such parents, since the whole church shares in the blessing that comes from the ministry of such preachers. The plan of the Lutheran Laymen's Movement is therefore to be commended and should stimulate us to perform Mrs. Cotta ministries to the suffering Lutherans from our colleges. God will truly bless this.

J. T. M.

Rich Blessings of God. These days the American Bible Society of New York (Bible House, New York City) sent us the 108th report of their blessed ministry. We have read the report with great interest, although it makes a handsome book of 398 pages. One is astonished to read that during the past year 7, 101, 289 Bibles, and separate parts or individual books of the Scriptures were sent out. In the preceding year there were only 4, 563,067. In many languages only certain books of Holy Scripture are available. To foreign countries 3, 245,090 Bibles or parts of Bibles were sent; the remainder were used in the United States and its possessions. In the whole 108 years of its great and glorious ministry the Society has sold and distributed 158, 254, 877 Bible books. This is a large number, but still small when compared with the number of Gentiles who do not yet know the Bible. It has been calculated that there are 550,000,000 Christians in the world at the present time, and 1,060,000,000 Gentiles. By this reckoning only 34. 2 per cent are Christians; 65. 8 per cent are still poor, blind Gentiles. One counts 10,000,000 Jews, 230,000,000 Brahmins, 460,000,000 Buddhists, and 140,000,000 other heathens of various kinds. What a wide open field for mission!

J.T.M.

The Doctrine of Evolution and the State of Tennessee. Recently the State of Tennessee enacted a law which strictly forbids all teachers in high and low state schools to teach any opinion about the origin of the world and of man which is in contradiction with the biblical account of creation. According to this law, the Darwinian theory of evolution with its lie about the descent of man from the animal may no longer be publicly presented as "scientific truth."

This law was ridiculed by the Daily Prizes, which emphasized that the "triumph of science" could not be stopped by such laws. Governor Austin Peay, who favored and signed the petition, said this law was chiefly a protest against the ungodly tendencies that were spreading in our country. For this reason, he said, he was much in favor of the new law, although it would have little practical effect upon the instruction now given in the State schools. In the sub

There was nothing in the court records that was contrary to the new law.

The Darwinian doctrine of evolution is not only contrary to Scripture, but also contrary to reason. That there is a God who created the world and maintains it to this day by His omnipotence, every man knows as a result of the natural knowledge of God that has been planted in his heart by God Himself. Paul writes by inspiration of the Holy Spirit, "For that men know that God is, is manifest unto them: for God hath revealed it unto them," Rom. 1:19. The doctrine of evolution is further dangerous to the state. If there is no divine judge to whom every man is responsible, and if man is but a higher animal, he is not responsible for sins and crimes which he commits; yea, then, after all, he may do as he is filled with, and all the laws of the state are incapable of maintaining discipline and order. From this point of view, that new law has sense. However, the authorities are not there to preach or defend God's word. By the power contained in that word, God ensures that His word will not perish. "My words shall not pass away," Matth. 24, 35.

J. T. M.

Freemasonry and lies. The "Lutherische Kirchenzeitung" reports: "Not long ago a young man from our congregation came to us with the question whether it was really true that Freemasons had hidden the Reformer, Martin Luther, from the fury of his enemies on the Wartburg and had helped his cause to victory through their protection. Comrades at work, who were intent on making a Freemason out of him, would have asserted this stiffly and firmly. The obvious intention was to prove that Lutherans could become Masons with a clear conscience. Even if the Lodge itself does not stoop to such assertions in its publications, which are taken out of the air and contradict the historical facts, it is nevertheless a bad sign when individual members of the Lodge resort to such means in order to make members of our congregations into Lodge brothers. All the more necessary is constant instruction and warning on our part, so that our people are not beguiled by such untrue and pernicious propaganda. . . .

"The Lodge, Freemasonry included, has an all-world God, acceptable to every one, and promises its members, if they lead a moral life, heaven. But to us applies what our Saviour himself said: "This is life eternal, that they may know thee, that thou alone art true God, and that thou hast sent Jesus Christ." John 17:3 We do not want to know anything about righteousness by our own works, because this is not valid before God. Our comfort in life and death, which we have received during the holy time of passion and the silent week, is and remains that Jesus Christ died for our sins and was raised for our righteousness, Rom. 4, 25.

"As anyone who knows history should know, God's Word was the decisive and sole authority for Luther in matters of faith. Fraternization between him and Masons would be simply unthinkable. Do we, like him, want to listen to God's Word or to all manner of lodge propaganda?"

That Freemasons should stoop to such a lie as is described in the above is very believable. The whole of Freemasonry is indeed a lie from beginning to end. Its history, its morals, its religion, its "love" - everything is permeated with the spirit of him whom our dear Saviour calls the father of lies, John 8:44. J. T. M.

Abroad.

The Nuremberg Reformation Anniversary. The "Allgemeine Ev.-Luth. Kirchenzeitung" writes: "March 14, 1525 was the decisive day for the victory of Lutheranism in Nuremberg. The religious discussion ordered by the council ended with the defeat of the Roman-minded. By staying away on the last day of the discussion they themselves declared their cause hopeless and gave it up. Since then, Luther's teachings were carried out in the old imperial city."

"The Protestant congregation in Nuremberg celebrated the commemoration of its four hundredth anniversary with the participation of the entire regional church. The jubilee celebration was introduced by festive services of the higher and lower schools on Saturday morning. The full-time teachers of religion at the former had asked the responsible authorities for leave of absence from school for this day because of the festive services, which naturally prompted the government to grant leave of absence to the elementary school students under the same aspect. On Saturday, at 11 a.m., a ceremony took place in the large hall of the town hall, at the place where the religious discussion was held in 1525 and which has preserved its form largely unchanged, in the presence of an assembly of invited guests filling the entire hall, at which the director of the seminary Meiser gave a lecture on the introduction of the Reformation in Nuremberg. . . .

"The center of the congregational celebrations on Sunday was the sermon of the church president in St. Lorenzkirche before a congregation filling all the seats and aisles on Matth. 11, 12-15 with the theme: 'Wrestle for the kingdom of heaven!' Your service was followed from eleven to twelve o'clock on the main market square by the music of the united trombone choirs with the performance of old evangelical chorales. An immense crowd filled the square and the adjoining streets. The melody 'Nun lob', mein' Seel', den Herren' sounded wonderfully through the ancient streets. In the evening, in the two largest halls of the city, speakers introduced the congregations to the history of the Reformation, painting before them the life and spirit of a Lazarus Spengler, Albrecht Dürer, and Hans Sachs."

These are only a few excerpts from the long report. One thing we wish for Nuremberg, as we do for your entire German nation, is that it return to the truthful gospel that Luther proclaimed to the world. Only then will the Reformation jubilees have real meaning. J. T. M.

From Germany. The "Allgemeine Ev.-Luth. Kirchenzeitung" reports: "The much-discussed debate on public houses in the Reichstag had, besides many unpleasant things, one positive result. A motion introduced by the Erlangen theologian, D. Strathmann, Count Westarp and comrades, requesting the Reich government to submit without delay a law for the protection of youth against the danger of alcoholism and for the improvement of the licensing system, rejecting the draining of Germany, was adopted by an overwhelming majority, 309 votes to 53." The following is reported about Bavaria: "In Bavaria, according to the . . . official report, the birth rate has been falling more and more since 1919, and equally in the cities and in the countryside. Infant mortality has decreased, but in some rural districts it amounts to half the number of deaths. In addition to acute and chronic alcoholism, artificial abortions increased considerably in 1924. In the countryside, too, artificial abortions have become more widespread. One can already speak of an abortion epidemic. The reasons for the decline in the birth rate are not only religious and moral.

According to a compilation just released by an official of the Ministry of Social Affairs, there is currently a shortage of 48,000 apartments in 40 Bavarian cities."

The laws and prohibitions enacted will be of no avail in this play either, unless the German people return to the fear of God. J. T. M.

The Stockholm "World Convention for Practical Christianity". A so-called "World Convention for Practical Christianity" is to be held in Stockholm, the capital of Sweden, from August 19 to 30 of this year. The purpose of this conference is stated to be "the uniting of Protestant Christianity under the slogan of laboring love." All Protestant communities are invited to this convention. But not all respond to the invitation. There are Christians after all who realize the dangers to faith and doctrine of such a conference. Thus, in response to the invitation, Fr. D. Ahner in Leipzig, the chairman of the Allied Box of God, replied, "I express my gratitude for this invitation, but I am unable to respond to it. What the conference wants to accomplish is not the task of the Lutheran Church. Its task is to win souls for the Savior and to keep them with Him, to build His Church from within through Word and Sacrament. If all people and all nations became real, true Christians, all questions of practical Christianity would solve themselves. Right faith works right love. According to Christ's prophecies, however, the conversion of the whole world will not come about. Only at His Second Coming will His enemies be finally overcome. The work of the Lutheran Church is bound to its confession. This, however, declares that the name of God is sanctified where the Word of God is taught in a pure and unadulterated manner, and where we also live holy lives according to it as the children of God. Since other churches do not have the louder and pure teaching, I do not think it is possible to cooperate with them. Therefore, I cannot attend the planned conference."

This is a fine testimony against the unionism of our time, which is spreading everywhere like a cancer, as well as a beautiful statement of the goal which the Church of Jesus Christ has to pursue on earth. 11 Reu rightly remarks ("Kirchliche Zeitschrift," April 1925): "The men who stand behind the Stockholm meeting have their history openly revealed, the movement itself has its history and a programme laid down not only in words, but in the invitation of all Christian Churches (with the exception of the Papal Church), also by deed. To a meeting whose expressed purpose must be rejected in principle alone, there is no more effective protest than that of unmistakably refusing the invitation to participate, with reference to the fundamentally wrong principle on which it is based."

That is certainly right. Against unionism one only testifies with strength when the word is followed by the deed of staying away. J. T. M.

No more blessings after insulting the Pope. Some time ago the Daily Prices printed the letters of former President Roosevelt to his friend Cabot Lodge. In these letters Roosevelt also discusses his visit to Rome and relates how he did not visit the Pope because he was forbidden by the Pope to also address the Methodists proselytizing in Rome after his visit to the Papal Palace and to make a speech on that occasion. Roosevelt considered this prohibition an encroachment on his personal rights and therefore refrained from visiting the Vatican, the Pope's home. But he was equally disinclined to visit the

Methodists, who were jubilant over this incident, to pay the intended visit.

A Catholic paper now defends the Pope because of the condition he set at the time. It writes: "President Roosevelt is now long buried, but still today the rule stands: no non-Catholic American will be received at the Vatican who intends to associate later with the 'scurrilous libelers' ('scurrilous libelers'; meaning the Methodists) 'in Rome.' This is decency, not blind religious zeal."

Of Roosevelt this paper writes: "It is a fact that; Theodore Roosevelt from the day he practically insulted the Pope at Rome by traveling through Rome and failing to visit His Holiness, has had no success. All his plans since then have failed."

The pope claims high honor for himself. He not only wants to be Christ's representative on earth, but also lord and master of all the world. Our Confession rightly writes of the pope: "For this reason the pope is an earthly god, a supreme majesty, and alone the most powerful lord in all the world, over all kingdoms, over all lands and people, over all goods, spiritual and temporal, and thus has in his hand everything, both temporal and spiritual sword. This definition, which does not rhyme at all with the true church, but does rhyme well with the Roman pope's nature, is not only found in the canonical books, but Daniel the prophet paints the Antichrist in this way." p. 234).

J. T. M.

Hatred against Christianity in Russia. The "Alsatian Lutheran" writes: "It is reported in Russia that a new atheistic society has been founded, which makes it its task to completely eradicate faith in God. It is already working on the soldiers and young officers in this sense. Performances, pictures, plays are used for propaganda purposes among the people. Women, especially mothers, are being worked on in this way, so that they will no longer be tempted to talk to their children about God or to teach them to pray to God. One also seeks to win over the Jewish population. Pamphlets in Russian and Jewish are being distributed, and already Jewish workers in Odessa are said to have declared that in future they would like to work even on holidays, which have hitherto been strictly observed. But the Soviet government will also learn to recognize the truth of what is written in Ps. 14."

Before writing this, we had just finished the biography of the notorious mocker Voltaire. The last paragraph of that book concludes thus: "Voltaire wrote to d'Alembert in 1758: 'In twenty years the dear Herrgott will be at rest.' And twenty years later, on May 30, 1778, at eleven in the evening, Voltaire - died."

The author writes about the end of this wretched man on the basis of reliable sources: "The dying man writhed like a trodden worm and tore himself apart with his own nails. He wailed for the Abbot Gaultier, but his friends remained indifferent. Now the last moment approached. A new fit of despair announced him: 'I feel a hand grasping me and dragging me to the judgment seat of God!' Then he gazed fixedly at the bedside: 'The devil is there - he wants to seize me - I see him - I see hell - O, hide it from me!' At last, in the excess of despair and a feverish thirst, he seized the 'crockery'. put it to his lips and emptied it. Then he sank back with a last horrible cry - blood and filth bursting from his mouth and nose - Voltaire had died,"

"Could the devil die, he would not end otherwise," said! later some converted eyewitnesses.

God's Word rightly says, "Be not deceived; God is not mocked." Gal. 6, 7.

J. T. M.

A high-ranking Chinese confessor. The Chinese Marshal Feng, who became widely known through his conversion to Christianity and his reform work in the Chinese army, lost his wife the year before last as a result of an operation. Now the president of China, Tsaokun, has recently offered him his daughter as his wife. This marriage would have ensured Feng a brilliant career. However, since this was a non-Christian marriage, Feng rejected the president's proposal and chose a Christian teacher without wealth as his second wife. In this decision is to be seen all the stronger proof of his sincere disposition, as the refusal to marry is, in Chinese terms, tantamount to a grave insult and may make enemies of those in power for ever. By the latest development in China he has now become a ruler himself. - We take this notice from the "Allgemeine Ev.-Luth. Kirchenzeitung". L. F.

Physical misery in the heathen world. Recently our eyes fell upon some figures from the last government census of India. There it was stated that there were no less than 15,000 widows under five years of age, 100,000 between five and ten years, 270,000 between ten and fifteen years, and over 500,000 between fifteen and twenty years, making a total of nearly a million helpless females who must remain widows according to the terrible custom of the country. It is only through the Christian mission that such sad social conditions are improved and eliminated. Christianity also brings physical help and salvation. But this is not the main thing. It proclaims Him who has redeemed men from sin, death, and the power of the devil. And for this reason alone does the Christian church carry on the mission to the Gentiles. L. F.

From Germany's need and help.

It has often been pointed out in the "Lutheran" that many a plight in Germany goes unnoticed and never comes to public attention. These are mostly older people, sometimes married couples, more often single widows or unmarried young ladies. Until the World War they possessed sufficient wealth that they not only looked forward to a carefree old age, but often had more than they needed and could help others. But because of the war and the associated cost, and especially because of the fall of money and the devaluation of the securities in which their assets were invested, everything has changed. Their fortune is completely or almost completely gone. For this very reason we do not want to cease to make funds available to our relief committee in New York, so that through their representatives they can help such poor people over there, who once saw completely different days, often highly educated and completely bashful poor people. Repeatedly I have also been sent gifts which I have then given to just such needy people, either directly or indirectly, through reliable confidants. My European correspondence, even beyond the borders of the Free Church, has given me an insight into all kinds of circumstances.

A few communications. In a letter dated March 20, it says: "Yesterday I brought to the Miss of ----- \$10 by.

of the mission, and she sends her heartfelt thanks. She was so surprised and pleased that she could hardly find the words. Then she confided to me that she had no money left, and that she had to buy the most necessary food. I am very touched by her distress. Formerly very rich, she has done much good. . . . The poor soul broke her arm the other day and is half blind, yet nearly eighty-one years old. She does not know how to pay the doctor's bill."

"It is with great sadness that I think of Mrs ----- . She is the third daughter of the missionary ----- and was born about seventy-five years in the jungle in the state ----- born. She married a pious manor owner, a descendant of the Lutheran hymn writer Olearius. As he was very wealthy, they did much good, but also lost everything, so that they had nothing left but their furniture and had to live on charity."

"There is a lady who had to flee from Ruhland. The Bolsheviks slew her husband, and she wandered with her children for three weeks in the swampy Russian woods, and at last came back to her German home sick, working in a cigarette factory, not earning enough for their daily bread, and they have to starve."

"A dear old lady, eighty-three years old, who also used to have enough and whom I support when I have something, asked me this morning, 'since she has nothing at all'. This one shall now get 10 marks (P2. 50) from the remaining P8."

"The dearth is still great, food is still twice to four times as expensive as before the war; many cannot buy coal. How painful is deprivation, especially when one has to freeze! The winter was mild, but cold and wet, and since the end of February we have had a severe winter with much frost and snow. I myself have never used so much coal as I have this winter, and yet I have been freezing. I can simply live on the support, but I mustn't get sick, for I can't pay hospital, doctor, and apothecary out of it."

Yes, these are glimpses of distress, done by a person who is well acquainted with all the circumstances. And we sit at a full table and have no need! -

A letter from Dr. C. Heylandt in Berlin to our relief committee in New Dort and its trusted men and agents in Germany shows how the need is being relieved. It states, among other things:

"Yesterday I visited one of the school lunches that take place daily at noon in three different schools in the Steglitz and Lankwitz suburbs of Berlin. There, 50 malnourished children each, selected from needy families, are fed. Yesterday each child was given a generous plate of pea soup, which I was convinced was very tasty, and a large piece of white bread. It was a real pleasure to see with what pleasure the little ones ate their meal. They are all heartily grateful to their American benefactors and have instructed me to send their warmest greetings to all the dear Americans there, especially the children."

"In addition, the distribution of food to needy families, which I reported on earlier, is still taking place regularly in Steglitz, namely to 35 families of the needy middle class, to 21 single women with children, to 12 families with many children, who are struggling particularly hard under the present circumstances, to 49 old people and those unable to work, who lack the most necessary means of subsistence, to 9 families whose breadwinners earn insufficiently because of the general unfavorable economic situation, to 44 needy tuberculosis patients."

"To all these the generous donation of our German brothers and sisters in America is a true blessing from God, and has already saved many a one among them from great misery and ruin, and brought them again nearer to their God and heavenly Father, whose help, when the need is greatest, is always nearest."

Finally, we share an official letter that explains itself:
Steglitz District Office. Berlin-Steglitz, 28 Feb. 1925.

To the Lutheran Synod of Missouri, Ohio and other States, for the attention of Dr. C. W. P. Heylandt, General Plenipotentiary, Berlin-Mariendorf.

The foodstuffs announced to us in our letter of the 23rd of last month have now arrived in Wigandstahl, according to our director.

We would like to thank you very much for your generous donation, which will enable Nils to feed the still large number of malnourished children in need of recovery for some time to come.

With sincerest regards, most sincerely

(signed) Winkler, Councilman.

L. F.

Grave monuments and grave inscriptions.

When one walks through the rows of graves in our churchyards, one is pleased to find that the cross is now often erected at the head of the grave. In former times this was not so common. Simple gravestones, such as are still to be found in some burial grounds, were often placed there, or the graves were completely covered with a heavy rock slab, so that one involuntarily has the oppressive feeling that the deceased is being held in the grave by force, or even a broken column was placed at the graves as a sign of broken strength and crushed hope. How much more beautiful than all these grave monuments, even if they were the most beautiful works of art made of the most precious marble, is the cross, the actual Christian sign! And even if it is the simplest wooden cross, it preaches at the place of death and decay about the victory over death and grave that was won at the cross, and it actually marks the churchyard outwardly as what it is, and as it is called here and there very beautifully and significantly, namely as God's field, from where the returning Saviour will let the wheat be gathered into His barns, Matth. 13, 30.

And now of the grave inscriptions. The term "grave monuments" has already been used several times, and this popular term is also quite beautiful and correct; for they all, without exception, bear the name of the deceased and in this way preserve him at least for a considerable time in the memory of posterity. Thus, when one has been away from home for a long time, one walks through the rows of graves in the churchyard of one's home and reads with inner participation the many familiar names whose bearers have died in the meantime - a large obituary full of content, at the end of which one can then confidently place one's own name as a serious reminder in one's mind; for how long will it be before one's own name will be recorded somewhere in the world in a similar way!

But now also read what is written on the other side of the grave monument or, as the case may be, above or below the name of the deceased. Just these actual epitaphs

Certainty of profession.

According to God's word, in order to be sure of one's calling to the holy ministry, it is first necessary to believe in the Lord, to whom a preacher should lead those entrusted to him and with whom he should keep them through his word to the end. Secondly, it is necessary to possess the very gifts that are needed to present the counsel of God clearly and completely for salvation and to govern a congregation. But whether one has these gifts is not for him to decide (for what Christian will do this?); it is rather for other godly men, who have insight into the requirements for the holy preaching ministry, to decide, in whose decision he is then called in God's name. Thirdly, it is necessary to have an inclination for just such an activity as that of a minister. Fourthly, it is necessary that, if one is already engaged in some other occupation of life, he should not, out of weariness with it, choose the ministry of preaching, hoping that he may there expect less cross for his flesh, or even that he may find a leisurely life, honor, and other earthly goods and advantages. Fifthly, it is necessary for this, that, confounding his profession with that of an immediate minister of Christ and His Church, he should not act contrary to other absolute duties, but that God should so direct circumstances, that he may with a free conscience say to the Lord, "Here am I, send me!" Isa. 6, 8. The less one is able, when called upon to devote himself to the ministry, to overcome all doubts whether he will not, in case of refusal, become a Jonah (Jonah 1, 1-8) or a Moses (Ex. 4, -14), the more certain it is that he will be called by the Lord into his vineyard.

(From a letter by C. F. W. Walther.)

What Sunday isn't for.

Sunday is not for resting from a Saturday night that may have been awake and sweltering - if only the family celebrations and social pleasures that drag on into Sunday morning would stop for once! - but on Sunday I am to gather new strength for the work of the coming week.

Sunday is not for cleansing the hands and the clothes from the dirt and dust of the week - that is what Saturday is for - nor is it for making up for what was missed in the week's work. No blessing rests on Sunday work. The proverb remains true: "What Sunday acquires, Monday already spoils!"

Sunday is not meant to be a day for squandering what has been laboriously acquired during the week, and to devastate body and soul in the process. The whole day is to be sanctified.

No Sunday without God's word, otherwise it is a lost day. On this day let body and soul rejoice in the living God. Resting does not make a proper Sunday - non-Christians can also walk idly - but resting in God does.

Twofold effect.

"If you had once seen a battlefield, you would no longer believe in a God," said a Russian general to a man of faith. The latter replied, "And if I had never believed in God, on the battlefield I would have recognized him."

The right-wing worldview.

Many now think that science necessarily brings with it a worldview that is incompatible with the Bible. Karl von Ritter, the greatest geographer of modern times, disagreed. He was once asked to write the summa of his worldview in an album. There he wrote in the following words of the 19th Psalm: "The heavens tell the glory of God, and the firmament proclaims the work of his hands." His hand Bible accompanied him everywhere, and very many passages which were especially important to him are underlined, others written out on the inside of the cover.

New printed matter.

All books, music, pictures, etc., displayed in this place, may be obtained through the Eoiuordin LuvlisünT Hon", 8t. l'ouis, No., at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

An encouragement to faithfulness in home worship. From Albert Hübener. Publisher of the Schriftenverein, Zwickau. 3l pages 5X7/4- Price: O Ets.

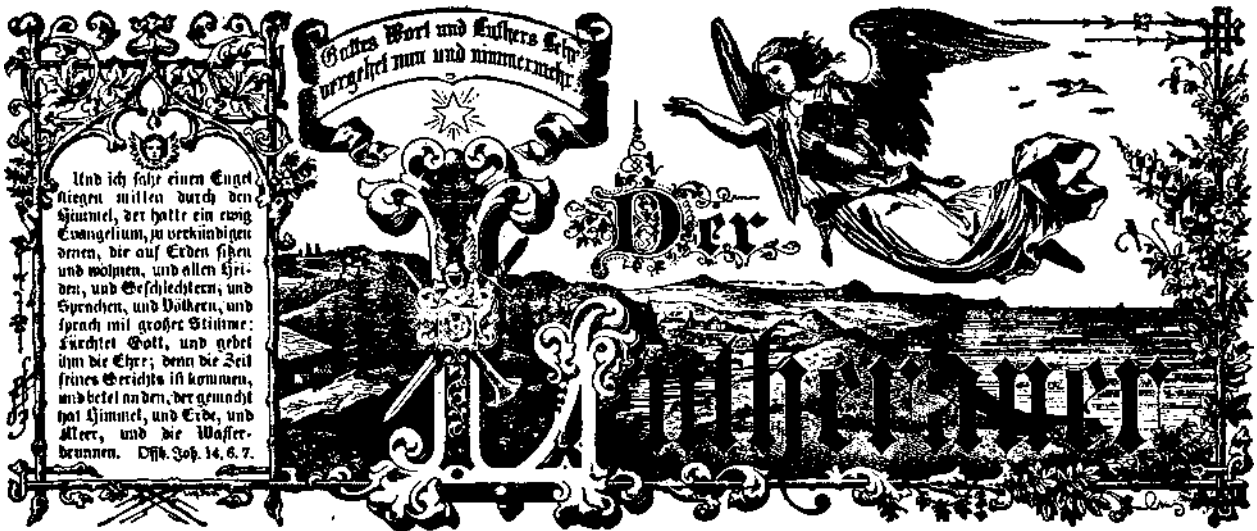
A very beautiful and quite instructive and edifying treatise on the Saviour's word: "One is needful!" It is shown that home worship is something exceedingly lovely and glorious, wherein it actually consists, what obstacles it faces, and what imperishable blessings are connected with it. L. F.

Of the Resurrection of the Dead, the Last Judgment, and the End of the World. By P.J.M. Michael. Published by the Schriftenverein, Zwickau. 39 pages 5^X8/4. Price: 20 Ets.

A special reprint of the doctrinal proceedings from the Synodal Report of the Free Church indicated and recommended in No. 7. L. I.

World Missionary Atlas. Containing a Directory of Missionary Societies, Classified Summaries of Statistics, Maps Showing the Location of Mission-stations throughout the World, a Descriptive Account of the Principal Mission Lands, and Comprehensive Indices. Edited by *Harlan P. Beach, D. D., F. R. G. 8th, Charles H. Fahs, B. A., B. D.* Maps by *John Bartholomew, F. R. G. 8th*, of the Edinburgh Geographical Institute. Institute of Social and Religious Research, New York, N. Y. 25l pages IOXI^Zo bound in cloth with gilt title. Price: tzIO.OO.

This is a very important work, whose value for the Protestant mission can hardly be overestimated. It appears herewith for the third time and leads up to the very latest times. The great changes caused by the world war are all recorded. The editors are not newcomers, but have been dealing with these matters for many years and have edited the earlier editions. The supervision of the whole work was exercised by a committee on which were represented these three organizations: the Committee of Reference and Counsel of the Foreign Missions Conference of North America, the Student Volunteer Movement for Foreign Missions, and the Institute of Social and Religious Research.... The former organization provided the substantial funds without which the work could never have been undertaken, more than two years have been spent on this work, and we know from our own, though very limited, experience the pains taken by the editors to make the work as accurate and complete and reliable as possible. Special care has been taken with the many maps, and they stand alone. But in addition to the 30 large maps, which always cover two pages, there is an immense amount of carefully processed and clearly arranged material, on 53 pages - note the large format of the work - an index of all missionary organizations and societies in the world, on 100 pages an exceedingly accurate and manifold statistic of the entire Gentile Christian world, on 28 pages a description of the missionary countries, their size, population, government, religion, their institutions and languages, their climate, etc., and finally such excellent indexes that one can easily and quickly find any heathen mission station of the world on the map and learn more about it. In short, it is a work which will be enjoyed by every one who desires to be more accurately instructed from the great harvest field of missions, and which will be a treasure-house to him for years to come. For such works cannot appear often; the work of compilation is too great and the cost of production too significant. It is, of course, also a work that not many individuals will be able to acquire; all the more reason to think that it will find its way into quite a few public libraries, where it can then be used. The editors and editors have earned the gratitude of all who work in the mission in any way. L. F.



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Vol. 81.

St. Louis, Mo., May 12, 1925.

No. 10.

For the ascension of the Lord.

Who now is exalted to God, And reigns
with him, Jesus Christ, Awakens us by his
Spirit To the praise that glorifies the
Father.
Praise be to God!

He won, we win with him.
Who wants to condemn? He represents!
Let him who will accuse us:
He takes care of his brothers.
Praise be to God!

Blessed is he who trusts in him alone, Who
builds his salvation on this rock, We are his
alone: Bless me, bless thee. The Lord of
heaven we serve.
Praise be to God!

You lead us, and ours is
Your kingdom, your heaven, Jesus Christ.
Oh, let us but pass before thee
And see thy glory!
Praise be to God!

Then we will fear death no more, And rejoice with the angelic host, That
thou art the Lord, Lord Jesus Christ, That thou art lifted up so high.
Praise be to God!

Nicholas Selnecker, 1532-1592.

Honesty and freedom.

If ye continue in my sayings, then are ye my disciples indeed, and shall know
the truth; and the truth shall make you free. Joh. 8, 31. 32.

In this scripture are the words that the Lord Jesus spoke "to the
Jews who believed in him". You also believe in the Lord Jesus. So he
speaks these words also to you, dear Christian.

The whole Bible is the speech of the Lord Jesus Christ. For the
writers of the Old Testament spoke through the "spirit of Christ that was
in them", 1 Petr. 11. And of the writers of the New Testament the word of
the Lord Jesus applies: "He who hears you hears me", Luk. 10, 16. For
they spoke "with words that the Holy Spirit teaches", 1 Cor. 2, 13. And
the Holy Spirit is the spirit of Christ, the Son of God, Gal. 4, 6.

The Lord Jesus says to them that believe on him, "So [if] ye abide
in my speech." "Abide" in Jesus's speech, what does that mean? It means
to do as Mary did, Luk 10:38-42. If you continue to read, hear, and learn
Jesus's speech with holy eagerness, and that in the halls, in the school,
in the church; if you believe Jesus's speech from your heart; if you are
governed by Jesus's speech

In your desires, thoughts, words and works, in your will and desires, in
joys and sorrows, in living and dying, through the Spirit of Christ, whom
God has sent into your heart (Gal. 4:6), you abide in the word of Jesus.

The Lord Jesus says, "Then are ye my disciples indeed." Thus you
are a right follower and disciple of your Saviour. Thus you are and will
be truly taught rightly and well. So you can and will teach others rightly
and well, 1 Tim. 4, 13. 16.

The Lord Jesus says, "And ye shall know the truth." Yes, then you
will know the truth, the one, eternal, divine truth. Then shalt thou know
whence all things come, and whither all things go; and thou shalt laugh
at all the wisdom and philosophy and doctrine of the unbelieving world.
Then shalt thou know God aright, John 14:7-10; then shalt thou know
thyself aright, and all men. Then you will know sin and death, Gen. 3.
Then you will know the eternal purpose that God has for sinful, dying
and damned people, which is pure grace and love, Jn. 3, 16. Then you
will know your Saviour Jesus Christ, Jn. 1, 1-3. 14-18. Then you will
know that you have forgiveness of sins, life and salvation in your Saviour.
Then you will know how you know your Saviour.

and all his salvation always, namely through his word, his speech, Rom. 10, 6-11. Then you will love God and realize that the great almighty Lord makes all, yes all, all things serve you for the best, Rom. 8, 28. Then you will realize what actually and in truth the church of JEsu Christ is, and that it will be preserved until eternity, and that you, you belong to it, Matth. 16, 15-18; 2 Tim. 2, 19. 16, 15-18; 2 Tim. 2, 19. Then shall eternity, otherwise so dark, lie light, bright, and delightful before thine eyes, Rev. 21, 1-5. Then shalt thou rightly confess with all right Christendom, and cheerfully exult, "One holy Christian Church, the congregation of saints, forgiveness of sins, resurrection of the flesh, and life everlasting. Amen."

The Lord Jesus says, "And the truth shall make you free." Free, free you will be from all your inherent error, from all the after-wisdom of your old Adam. Free, free shalt thou be from sin, death, and condemnation, Acts. 13, 38. 39; Joh. 3, 18; 11, 25. 26. For free thou shalt be from the stubborn demanding and cursing of the law of God, Gal. 3, 10-13. And free thou shalt be from the demanding and urging of thy flesh, thy old Adam, Rom. 8, 12. The Holy Spirit, the Spirit of God, which you received as a child of God, will drive you to love God and your neighbor in a childlike way and to resist your old Adam victoriously, Rom. 8, 13-16; 1 Joh. 5, 1-5.

Stand fast therefore in the speech of thy Saviour. God help thee!
C. M. Z.

Of going to church.

III. the way to church and before the service.

This part of our consideration, as we saw last time, is to be devoted chiefly to the collection so necessary. We will therefore begin with Saturday evening. Gathering is the opposite of scattering, and when we speak of a person gathering, it means that he turns his thoughts away from everything that could somehow hinder his devotion. In other words, a Christian begins to think as early as Saturday, when he goes off work, how he can best and most fully immerse himself in the contemplation of the great wonders of God for his salvation. It is therefore a fine custom for the church bells to be rung on Saturday evening, either at six o'clock or at sunset. This always sounds so joyful and so solemn, "Tomorrow is Sunday! Tomorrow is Sunday!" as if the brazen tongues of the bells could really speak. Yes, whoever listens carefully and says a silent Our Father, hears the invitation and looks forward to Sunday, when he may appear in the house of God and listen to the word of the Lord.

Where a family has the beautiful custom of reminding the children of the coming of Sunday when the bells ring, and where all the signs in the house point to the feast day, they will certainly not seek all kinds of diversion on Saturday evening. Unfortunately, in some places the bad habit seems to develop of using the evening before Sunday for all kinds of amusement and diversion.

use. Although such pleasures are often innocent enough in themselves, it is easy to forget the passage of time and perhaps not get to bed until the early hours of Sunday morning. But that a man is not in the right condition to listen with proper devotion to the preaching of the Word of God after a half-awake night must be clear to anyone who thinks about the matter even a little.

Now Sunday morning is approaching. Since, according to good old custom, the Sunday clothes have already been laid out on Saturday and all the other necessary preparations for the meals have been made, the smaller tasks in the kitchen, cellar and stable are soon done. Lunch is also prepared as far as it can be made in the morning, so that no one is forced to stay at home, but the whole family can attend the service. It is natural for a true Christian to be absent from God's house only when the Lord himself excuses him, that is, when works of need and love prevent him from going. He knows the very words of Scripture which so earnestly urge him to hear and learn the Word of God. There it is said, "I will stand, O Lord, at thine altar, where the voice of thanksgiving is heard, and where all thy wonders are preached. I love, O Lord, the place of thy house, and the place where thine honour dwelleth," Ps. 26:6, 7; and again, "One thing I pray of the Lord, that I may dwell in the house of the Lord all the days of my life, to behold the good works of the Lord, and to visit his temple," Ps. 27:4. And in the New Testament: "Blessed are they that hear and keep the word of God", Luk 11, 28. And again: "He that is of God heareth the word of God", Joh 8, 47. To him that is serious about the word of his Saviour, it is almost an insult, if he is expected to stay away from any service without real, urgent need.

How invitingly friendly is the ringing of the bells before the main service! The heart must feel deeply moved when their sweet, full tones reach the ear. It is as if they were calling:

Today is the Lord's day of rest; Forget all
sorrow and trouble, Do not hinder
yourselves with work, Come before the
face of the Highest! Hallelujah!

But in their invitation there is also the earnest admonition, "Keep thy foot when thou goest to the house of God, and come that thou mayest hear!" Eccl. 4:17. It is so easy to get into the habit of seeking diversion even just before the service. There is, for example, the common American Sunday paper. Certainly there is nothing wrong with people of all classes informing themselves about the things that are of interest to them in their class and profession. But when one sees the mass of colored nonsense that is served up in the Sunday papers, to say nothing of the questionable jokes and the meaningless articles, one must wonder what it is all for on Sunday morning. The political and business news can wait quite well till the afternoon, or better still till Monday, and as for the rest, nine-tenths of it is best left unread, at least by children; and better still

If it were, it would remain unprinted altogether. The Sunday paper in our country has become the devil's handmaiden to work against the preaching of the gospel.

No, it is most beautiful when the family, after a home devotion in which, if possible, the Epistle and the Gospel of the day have been read, sets out for church and does not become so distracted on the way that the excitement takes the thoughts away from the actual task and the true purpose of the day. It is well to speak a few friendly words to other people before the service, and especially to inquire of relatives and acquaintances as to the condition of individuals. But it is quite different when exciting debates or even quarrels develop before church, so that one talks oneself into an excitement that makes all devotion impossible.

Above all, it should be mentioned that churchgoers should not get into the habit of coming to church too late. With some people it has become a bad habit, so that they regularly only appear when the main hymn is to be sung, or even just before the sermon. There are plenty of cases where this lateness is quite excusable, indeed, where one must praise the fact that people, in spite of some difficulties, still make it possible to appear at the service. But on the whole it is to be said that it is due to idleness when people are regularly late. It would not occur to us, as a rule, to be late for work or for a business meeting. Decency demands that we arrive on time. Why should it not be possible for us to arrive at the house of the Lord at the right time, since our God is a God of order? Is there nothing in the opening song that could be conducive to devotion? And is it thought that those who have been in church in good time will not be disturbed in their devotions when the latecomers gradually arrive? - Not to mention the fact that they have to move around or climb over the knees of those who were there at the time and have a right to a good seat.

It is best to sit down quietly at least a few minutes before the service begins, so that we can gather our thoughts before the service begins. First, we fold our hands and say a short prayer, such as: "Lord, open my eyes, that I may see the wonders of your law! Ps. 119:18, or the little hymnal verse:

O Lord, open the door of my heart, Draw my heart
to thee by thy word, Let me keep thy word pure, Let
me be thy child and heir!

Yes, one can read one of the beautiful opening prayers that can be found in the appendix of our hymnal, or even a whole song for the opening. In the process, many a sigh will rise up for the pastor, that God may give him strength to proclaim the Word with a joyful opening of the mouth. A beautiful way is also this, that one runs through the songs attached to the song board once, so that one can also sing along with right devotion afterwards. But more about this next time.

L.

Like working on the farm.

Dear friend Adolf!

No doubt you read the Treasurer and Financial Secretary's report in the Lutheran the other day. One has to read it several times and then study it in order to become reasonably clear about what the many figures mean. It is good that even in our circles there are people who have a financially educated mind. You and I would probably have become hopelessly "bogged down" in the forest of numbers.

One thing, however, became clear to me when I first read the report: Our synod has a wide-ranging field of work and many obligations. And the synod did not seek all this out itself, but was instructed to do so by the Lord of the Church. The larger our synod has grown under God's blessing, the more diverse our work has become.

When we look with wonder over the great field and the various labors, then every member of the Church of Jesus Christ must rejoice that he is allowed to render service to the heavenly employer. And increased labor must not discourage us or even make us sullen, but only fill us with redoubled zeal. We also know that our employer knows exactly how many gifts and powers he has given us and how much we are now able to accomplish. Thus he has given us a large band of foremen to direct the work and to "train" new workers. He has given others to sit and do the accounts and keep the books and reports in order. God wants everything in his work to be honest and orderly. Now that we see that there is much to be done in 1925, let us take it upon ourselves to tackle the work freshly and cheerfully. And "pleasure and love for things make toil and work less".

You know, Adolf, our work in the vineyard of the Lord seems to me like the work on a larger farm, especially at sowing and harvest time. The father of the house prepares everything well; he determines the fields and the seeds after careful consideration. If the weather is favourable, then they have to get up early, work hard and get rid of all tiredness until the field is well prepared and sown. Even the mother and the younger children help by running all kinds of errands in the house and on the farm. When the field is finally tilled, the farmer takes off his hat and asks his family to join in a heartfelt prayer to the one who must now give it prosperity. Without God's blessing all planning and work would be in vain.

When, after rain and sunshine, the seed germinates and sprouts roots and shoots, how all eyes gaze upon the promising fields! Now we continue to pray heartily for the fruits to flourish, and in amazement we perceive the almighty action of God in nature.

If then after some weeks the time of the harvest has come, then the farmer and all his housemates pay no attention to the burning sun and the much work. He only asks for strength and health and attacks the work merrily.

lind how all the strength of great and small must be exerted and many a drop of sweat shed! During such harvest work a tired little son will say: "Oh, father, you have sown too much, the harvest never stops, and the work starts again every morning! But the father speaks to him of new courage, points to the glorious fruits, to the imminent end, and to the rest that will follow. And when all the fruit has been gathered in the autumn, and the barn, cellar, and house filled, the father probably asks his whole family, "Has not this blessing been worth all the toil and labor? Have we not been amply compensated? Will we, I wonder, refrain from all labor next year and go idle?" The younger children, too, forgetting all the toil they have survived, will then cheerfully reply, "Father, we'll help again then, too."

Look, Adolf, this is how our synodal work seems to me. Every comrade in the house of God was called upon by the heavenly Father of the house to help carry out the wise and far-seeing plans of Jesus Christ in the spiritual field. And his field is as far as the earth reaches. He supplies the germinal seed, and we He leaves to till and sow the field. This work goes on in the earth all the year round, and costs effort, many a sigh and drop of sweat. But he does not expect too much of us; he also cheers us up again and again when we want to tire, and points to the end: rest and inexpressible pleasure.

However, there are also vagrants in the visible church. These also offer themselves to work as long as the day is cool. But if the sun burns hotter and the work is not immediately finished, they become discontented and say to the employer, "I quit; give me my wages!" Such "tramps" must not expect to hear the word at the end of all work: "Eh, thou devout and faithful servant!" They have their wages gone, and must hereafter starve. God forbid!

So, dear friend, let us not lose heart and joy when we realize that in the year 1925, too, we must work diligently, each one in the field on which God has placed him, and do what he is qualified to do. So let us, each in his profession, be faithful, work righteously as long as it is day. One day the time of rest will come for us too in the heavenly Father's house.

Now, dear Adolf, God be with you, and get to work! Your co-worker sends you his warmest regards.

Karl.

Pentecostal Prayer.

Spirit of faith, Spirit of strength, Of obedience and discipline, Creator of all God's works, Bearer of all the fruit of heaven;
Spirit, that once of holy men, kings and prophets, of apostles and confessors
was drive and strength and testimony:
With your gifts equip even us weak children to have strength and courage of faith, zeal for the Lord's house!



How we got to Eden.

From the Texas Inner Mission.

That our Lord and God can also make use of small things in the expansion of His kingdom is often learned and can also be seen in the story of how our mission came to Eden. Eden is a small town in Texas, in the area where Central Texas ends and West Texas begins. It is situated about 1,800 feet above sea level, not far from the famous San Saba River, which flows mostly under tall pecan trees until it finally joins the Colorado River.

Now, to tell the story of how we came to Eden, we must go a little further. Our pastors had been preaching in Coryell County around San Saba for a number of years. Then the Mission Commission hired a student to go to San Saba and see if there were any doors open elsewhere. The student came, began his work in San Saba, looked around, and found opportunities to preach in several other places, including Menard.

The matter took off so well that the following year the Texas District Mission Commission appointed a preaching candidate for the so-called San Saba area, Ludwig Karcher. The latter arrived in the summer of 1916 and carried on the work of student A. W. Reese far. One Sunday he preached at Menard in the Episcopal church there. The door and window were open. In the midst of his sermon the young missionary saw a carriage stop outside, one of the occupants look sharply through the window into the church, then get out and enter the church.

Stop, the missionary thinks to himself, I must speak to him as soon as church is over. But he doesn't get the chance, because the stranger speaks to him. He says, "My name is Pax." In the course of the conversation he explains that he had seen the preacher in the church wearing a choir robe with a little hat on it when he was driving by. "That must be a Lutheran pastor. I want to check it out," he thinks.

The missionary asks him where he lives and so on. The young man replies that he lives near Eden. There are more Lutherans there, but they have no pastor and no sermon. Do they want preaching? "Sure," says Pax. So the missionary agrees with him that there will be a service there on a certain Sunday.

On Saturday the missionary sets out in a buggy for Eden, some twenty-five miles away, finds everything as he had been told, holds his service, the first he has held there; but not the last, for there has been regular preaching in Eden ever since.

For years the missionary served the whole area which now included Eden. Many thousands of miles did he travel in the

over the years in the operation of this area. Occasionally a student helped out. Now, however, the area has grown so much, despite the fact that we lost the first post, namely San Saba, again, that a division had to be made in 1923. A separate man was appointed for the divided part; our first missionary, however, Fr. Karcher, lives in Eden, from where he serves another post.



Church and parsonage of Eden Mission Parish, Tex.

The congregation in Eden is not one of the large ones, has had to experience a little sifting here and there, but is enjoying healthy growth. It built a parsonage some years ago. The services were still held in a sectarian church. But this is disturbing. So in December 1924 the building of a church of their own was begun. If the undersigned is correct in his report, the small group, when it came to the building of the church, immediately subscribed P2, 300 cash. It did not turn to the church building fund for help, but raised the funds in its own midst, although it numbered only 14 voting and 46 communicant members. At the end of March the church (26X50 feet with porch) was consecrated.

As long as the congregation did not have its own church, it could not set up a proper congregational school. However, the missionary was also concerned about the welfare of the children, and so he diligently held summer school, often at great sacrifice. This was held under a spacious tent, as you can see from the attached picture. This can be seen in Texas in the



Teacher (Fr. L. Karcher) and children in summer school at Eden, Tex. School was held under a tent, as no other building was available.

But in winter it is not possible, not even in Texas. But now this school question is also solved, and old and young can be better instructed in God's Word and Luther's teaching.

So the little beffs had to be the means in God's hand to lead us to Eden!

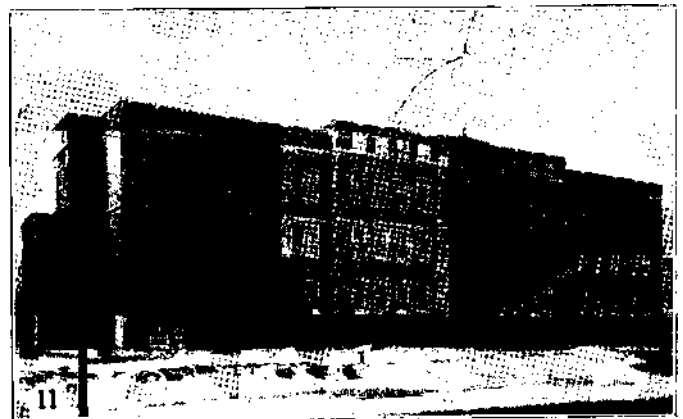
W. H. Bewie.

In our schools and colleges.

Dedication of the Miracle apartment building in Milwaukee.

When, nearly two years ago, the Synod of Delegates assembled at Fort Wayne appropriated the large sum of P3,850,000 for the building fund, it was induced to take this step by the crying need at almost all the teaching institutions. In few institutions, however, was the want of rooms so great as in Milwaukee. The parlors were all crowded, there were about fifty beds in each of two dormitories; indeed, two attic rooms, originally intended as trunk rooms, had to serve as dormitories. The kitchen was housed in a wooden building that had been erected many years ago as a makeshift structure and could easily ruin the entire institution in the event of a fire. The synod decided to have two new buildings erected, a residential building and a service building, in which the sick could also be cared for.

The collection for the building fund, so richly blessed by God, made it possible to go ahead with the construction. When the first sod was turned in June of the previous year, everyone hoped to be able to move into the new residential building by February 1925.



The Miracle Habitation in Milwaukee.

to be able to pull. But various circumstances delayed the completion of the construction until the beginning of April.

The day of the dedication was set for April 19. From all parts of Wisconsin, as well as from Illinois, members of the faith wanted to come to Milwaukee on that day to take part in the festive service. The day before the celebration, however, a heavy rain came, which continued until the next day and made it impossible for many to make the planned trip. The feast day itself was also rainy. Nevertheless, a nice number of guests had appeared from out of town. The Lutherans of Milwaukee came in large crowds, so that the gathering was a very large one after all. Because of the weather, the planned outdoor celebration had to be abandoned. The services were held in the auditorium of the educational building and in the gymnasium; but many had to stand in the aisles and on the stairs.

At half past two o'clock the celebration began with the hymn "Praise the Lord, O my soul". Hereupon Pres. H. Daib, of the Northern Wisconsin District, preached a powerful sermon on the second petition. He showed that these words contain a confession and a petition, and applied these truths to our institution. At the same time the other festival preacher, H. Kowert of Chicago, preached an English sermon in the gymnasium. Both preachers repeated their sermons in the other place. The service was embellished by choral singing by the men's choir of the institution and the mixed choir of the Trinity congregation.

A ceremonial opening of the building was not held due to circumstances, but all participants took the opportunity to visit and admire the new building. They found a beautifully and practically furnished residential building for our students. Situated at the north-west corner of the institution's property, built of red bricks, it already offers a pleasant sight from the outside. On three floors there are twenty-five living rooms and bedrooms, each designed for four students, so that a total of one hundred students can be accommodated. There is also the director's parlor, a reception room, and a room for meetings of the Board of Supervisors. On the ground floor is room for trunks, and also a larger place for meetings of the pupils.

In the endeavour to preserve for posterity the name of a man who was one of the founders of the local institution, this building was given the name Wunder-Wohngebäude, Father Kowert, the second successor of Blessed H. H. Wunder, pointed out in his sermon what our Concordia owed to this man.



v. H. Wunder. (Born 1830, died 1913.)

At this celebration not only the completed residential building could be seen, but one could also notice that the construction of the farm building is progressing nicely. It is expected to be ready for use at the beginning of the new school year in September.

With praise and thanksgiving, all involved look at these new buildings. God has given them to us. May he continue to hold his hand over them and our whole institution! May he continue to bless them in the future! We now have space not only for the students who are presently at the institution, but we can accommodate even more. Therefore, this is our heartfelt request: Send us many pious, talented boys in the new school year, so that many workers can be trained for the great harvest of our Saviour! FR. K.

Groundbreaking at Concordia.

On the afternoon of March 29, the cornerstone of the new residential building for our St. Paul's College at Concordia, Mo. was laid. A large crowd had gathered from far and near to take part in the ceremony, as the weather left but little to be desired. Speakers at the celebration were the Rev. M. Senne, of Sweet Springs, Mo. and W. C. Brauer, of

St. Joseph, Mo. The former preached in German, the latter in English. Father F. Brust, second vice-president of the Western District, presided at the celebration, after the undersigned had opened it with prayer. Student choirs sang several beautiful numbers.

A number of valuable books, documents, periodicals and pamphlets were placed in the cornerstone, including a copy of *The Lutheran* and *Lutheran Witness*, and several pastors who were present struck hammers. It is worthy and right that we thus begin our buildings in the name of God and with His word and later complete them, asking God to build the house so that we do not work on it in vain. How little understanding, however, some out-of-towners have for such things, is evident from a remark of one of the workmen on the following day, who said, "You never saw such a cornerstone laying in your life; why, they preached and sang all afternoon!" (I never saw such a cornerstone laying in my life; they preached and sang all afternoon!).

The new building was to have been erected eight years ago by the Western District, but owing to the troubles of the war and other causes the plan was not carried out at that time. It will be a well-appointed, modern, handsome building, to which, God willing, others may later be added. Ninety-six pupils will have sleeping and living quarters in it. It will also contain washrooms and facilities for fall baths, a basement room, ample room for suitcases, and whatever else is necessary in such a building. The sum appropriated by Synod is P125,000.

All friends of our institution are pleased that the work has progressed so far, and hope for an increase in the number of students in the coming fall. As the loss of pupils this school year has been exceedingly small, the prospects seem promising. God bless the orthodox educational institutions!

Ottomar Krüger.

Groundbreaking in Seward.

On the Sunday after Easter, the cornerstone was laid in Seward, Nebr. for the new educational building of our school teachers' seminary. It was a beautiful spring day, and many of our fellow believers from near and far attended the ceremony.

P. H. E. Meyer of Gresham, Nebr. spoke plainly and clearly of Christ, the true cornerstone, based on the familiar words of 1 Cor. 3:11. Then Vice Pres. E. Öischläger of the Northern Nebraska District preached a delicious English sermon on 2 Kings 4:8-17. The local pastor, C. H. Becker, laid the cornerstone. Seminary chapel and choirs embellished the celebration.

April 19 was a day of celebration for Seward and for the Synod, and it will be and remain a day of blessing for us, if we will but persevere in the old ground of faith. God grant it!

Paul Reuter.

The Oregon test case in the federal high court.

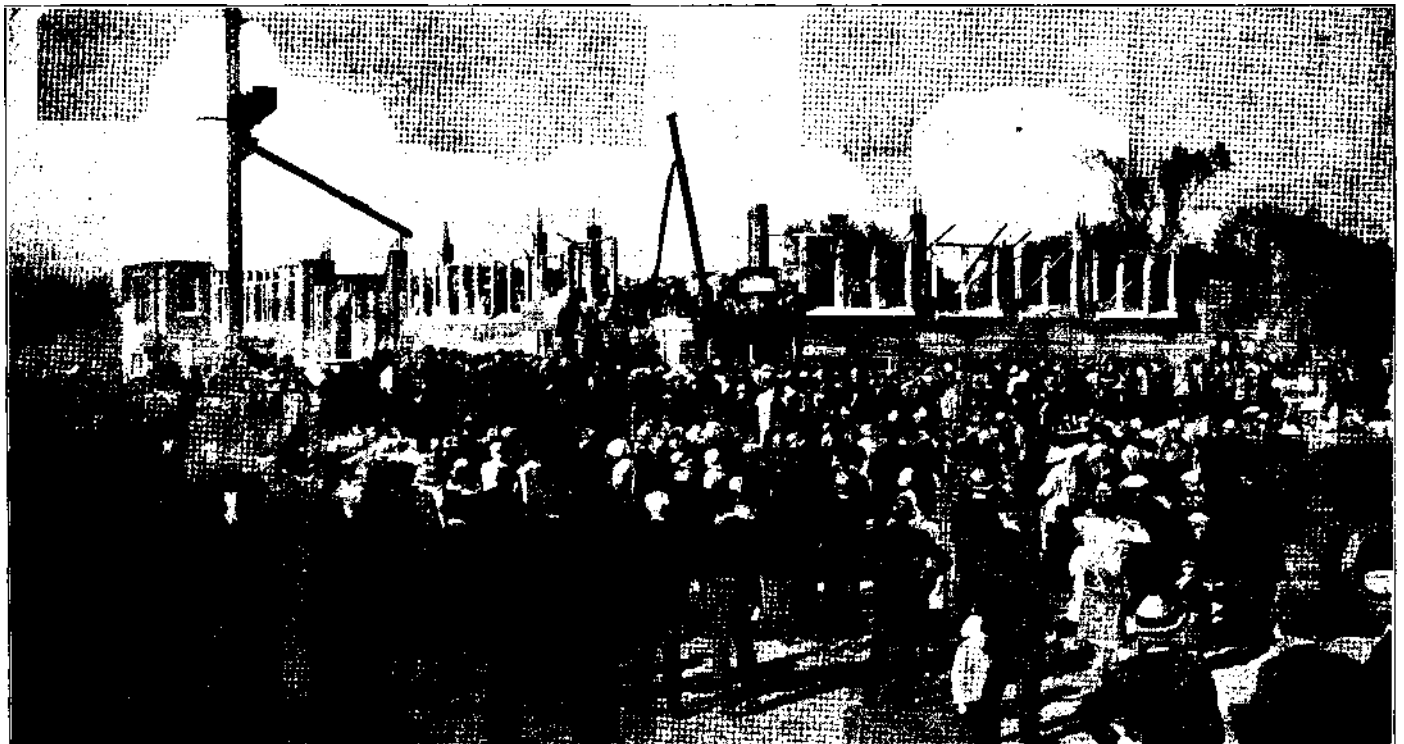
The wicked Oregon law of 1922, under which all private and church schools teaching children were to be closed from the year 1926, was recently (March 16 and 17) heard in the Federal Supreme Court. It had, in fact, been declared unconstitutional by the Oregon District Federal Court about this time last year, and Oregon state officials had appealed thereupon to the Federal Supreme Court.

The decision will be announced later, perhaps not for several months. For when such a case has been heard, as a rule, on the following Saturday, at a special session of the chief justices (nine in number), the case is taken up by the chief justice for deliberation and



Groundbreaking at Concordia.

In the foreground Vice-President F. Brust, behind him members of the faculty and the supervisory board and pastors from the surrounding area.



Groundbreaking in Seward.

In front of the foundation stone stands the local pastor C. H. Becker, on the right the supervisory authority, on the left the faculty, in the background the students of the institution, in the foreground of the picture the festive congregation.

The decision shall be submitted to the court. One of the judges is then appointed to draft and write the judgment. This may take a long time or a short time, depending on the circumstances. Usually he has to look up many decisions and make other studies. When, after a few weeks, he has finished his judgment, it is printed and submitted to the other judges again for final deliberation, correction, and acceptance. And only when everything has been thoroughly discussed and accepted is the judgment published.

In this case, we are dealing with the all-important issues of parental rights and the rights of the community school to exist. Does the state have the right to say which school the child may or should attend? Is the state supreme in matters of child education, or do parents have greater rights to their children? Can the state close private and parochial schools? These are the main questions in this case.

The assumption, even of the secular press, is quite general that the Oregon law will be overturned. But, let us also remember this important matter of the kingdom of God in our prayers! A great deal depends upon the decision of the Federal Supreme Court. A. C. S t.

Textbooks and reference books for our schools.

After all, one should conscientiously watch what kind of books our students get their hands on. Especially beware of misleading textbooks. The school market is full of them. And among the textbooks, look especially at the reading books. Recently a scholar in Michigan said, "The reading book in school is like a Jesuit teacher; give it to the child during the first six years of his schooling, and it doesn't much matter what he gets to read afterward-it's won." A committee which has been working for months to revise, by resolution of the Synod, one of the recent series of reading-books for our schools, has examined a large number of the same, and has found most of them so unfit for use that even revision could not render them serviceable; they are all infested with erroneous representations.

And then the reference books. What abominations are often offered to the children! One of our school superintendents recently called attention to a work of which specimen pages had been sent to him, and against which a cry of warning should go through the Synod. "The Man Who Wanted to Be God"; "In the Beginning-Where Did the World Come From?" "Whence came man?" - these, for example, are items which are negotiated and, of course, mis-explained in the work. We, too, recently received puffery advertisements about a historical work of Wells, stating, among other things, "If you compare the existence of the world with an hour, man has not yet existed four seconds, even if you count our earliest ape ancestors." From this one can already conclude from which point of view the whole work is written.

And so it is with most reference works. Be careful, then, in the purchase of such works! It will hardly be possible to find one which is entirely pure; but there are certainly several - as among other textbooks - which do not deliberately cram in these ungodly doctrines, or which have not been written from the standpoint of evolutionists and by evolutionists. In these the material is on the whole pure. But there, too, it is necessary for teachers to warn seriously against false representations and, for instance, when erroneous sayings and whole sections are discovered, to provide them at once with an appropriate note.

A. C. S t.

To the Ecclesiastical Chronicle.

From our Synod.

Religious Education in the Home. Some time ago we attended as guests a joint meeting of the school board and the Sunday school board of our synod. Another matter to be discussed had brought us there. Among the items that came up there was religious education in the home. In our Synod we have about 173,000 children between the ages of six and fourteen. Of these, about 73,000 attend a parochial school, and about 100,000 go to the State school. Of the 100,000 who attend the State school, as far as can be reckoned, about 65,000 go to a Sunday school, and about 5,000 to Saturday and summer schools for instruction in religion. This leaves about 30,000 children, probably some of whom still receive religious instruction without going to a parochial school or Sunday school or summer school or Saturday school. If we put the number of these children at 5,000 - certainly too high rather than too low - there remain at least 25,000 children between the ages of six and fourteen who receive no religious instruction at all from the church during their school years.

What is to be done? How are these children to be cared for? How are they to learn at least the most necessary things for their souls? Certainly, wherever there are such children, one should work with all earnestness and zeal so that as soon as possible at least Sunday school instruction, then Saturday or weekday or summer instruction, may be introduced as a beginning and preparation for a parochial school. But until such a provisional and makeshift school can be established, something should be done wherever possible. And the only thing that can happen is instruction in the home, and that home instruction under some instruction and with some supervision. Both authorities, the School Board and the Sunday School Board, will make it their business to carry on this matter, and to bring it fairly to the man in the way ordered by the Synod: so that the necessary means of instruction may be procured, and the plan put into operation as much as possible. L. F.

How to celebrate Mothers' Day in a right way. One of our pastors wrote in his church bulletin last year just before the so-called Mothers' Day, "Many of the churches surrounding us observe Mothers' Day. Our church members know that we think nothing of celebrating all kinds of Sundays. We celebrate Sunday to hear and learn the sermon and God's Word. Gar some things that others want us to cover on Sunday don't belong in the pulpit (think, for example, Armistice Day, Tuberculosis Sunday, Arbor Day, Washington's and Lincoln's birthdays, etc.). But the Bible says a great deal about the right relationship between parents and children, not merely in regard to the mother. Therefore, we feel that the second Sunday in May, which is Mothers' Day, gives us an excellent opportunity to preach a sermon to our entire congregation on the fourth commandment. We will not preach a maudlin, sentimental sermon, such as is so often preached on this day, but will set forth the truths of the divine Word in this piece. We would therefore like to see our Sunday School children meet their older brothers and sisters after Sunday School, and then join their parents. We would like all members to

to sit together as a family. We want to have a proper family Sunday. May the children learn rightly their duties towards their parents, and may the parents consider rightly what a great treasure God has entrusted to them in their children, and may they take right care of this treasure!"

If Mothers' Day is celebrated in this or a similar way, then nothing can be said against it. But only do not ape the sects in their perverse way of celebrating this day, and all sorts of Sundays in general. L. F.

A rare marriage anniversary. From one of our synodical congregations we are told by Bro. Phil. L. Fieß at Camp Chase, O., "In the company of their family, Mr. and Mrs. Johann Körner celebrated their sixty-sixth wedding anniversary on May 2. Mr. Körner is ninety-two years old and his wife eighty-seven. Both still attend church services regularly. Mr. Körner was a communicant member of St. James church at Wittenberg, O., when it was organized seventy-seven years ago, and was privileged to see the seventy-fifth anniversary of the church celebrated two years ago."

In the glorious psalm song for the Sabbath day there is a beautiful promise and encouragement for all aged Christians, and especially for an aged couple. The psalmist exclaims, "The righteous shall green as a palm tree; he shall grow as a cedar in Lebanon. They that are planted in the house of the LORD shall flourish in the courts of our God. And though they grow old, yet they shall flourish, and be fruitful and fresh, that they may declare that the LORD is so godly, my stronghold, and there is no wrong in him."

L. F.

Traveling in the Orient. On their travels our Christians and church members often come together with all kinds of people. And there it is right and proper for them to show their colours, to bear witness, to speak of their native church and to take care of church matters. These days we received a letter from Mr. Eug. Tetzlaff of Minneapolis, who has been on a trip to the Orient with his wife since the beginning of January. The letter is dated April 2, and contains a communication which will interest our readers. He writes: "We have had a fine trip so far and have seen many things. Last month we crossed the equator, visited Java, Sumatra, Singapore and Rangoon in Burma. Later today we land at Calcutta, then stay in India eighteen days and travel overland to Bombay. 'When our ship docked at Rangoon, among others, some Hindus came on board to distribute Lutheran literature and collect for the Lutheran Church in Rangoon.' Enclosed I send you the sheet. In answer to my questions I was told that the Lutheran Church in Rangoon was now in communication with no one and stood alone, and that they wished to send a committee to India to get a White Missionary from our Missouri Synod. These Lutheran Hindus were very intelligent people, and were very well informed of our Synod as well as of our doctrine. I then talked with the people in Rangoon twice more; perhaps there is an open door there. Among other things, I learned that the Swedish Lutheran mission has suffered greatly because of the well-known liberal Bishop Söderblom, who was also in America, so that a number of missionaries want to break away from the Swedes. Also in Honolulu on the island of Hawaii, where we were soon at the beginning of our journey, I came in contact with the Lutheran church there through Mr. T. H. Lamprecht, who has been there the winter months." (The Lutheran Congregation

in Honolulu has been served for a number of years by a pastor of the Wisconsin Synod). "Our journey has been very interesting, and we have always found ourselves well; so far we have been able to stand the heat quite well. However, the greatest heat awaits ours in India; however, we will first travel to Darjiling in the Himalayan Mountains to take a closer look at Mount Everest; it is cold there, so we will be able to cool off there first. From India we will go to Egypt and then to Palestine, where we will look around a bit more this time, then to Italy, France and Germany; in Germany we will probably stay for two months. We have experienced so many things, one could write a book about it; but I thought the above experience in Rangoon would be of particular interest to you."

In India the travellers may have had the opportunity to meet one or the other of our missionaries, to which we drew their special attention before their departure. For our missionary workers in foreign countries it is always a special joy when a Synod colleague unexpectedly visits them. In particular, however, there will be opportunities for brotherly intercourse in Germany. Others from our congregations who are travelling to Europe this summer will not want to forget this. Our Free Church brethren are always very grateful when such travelers visit them, even if only briefly, and come to their churches, especially on Sundays. In Germany this is much easier than elsewhere, since the Free Church is represented in the most diverse cities. The names of their pastors are given in our Lutheran Calendar and *Lutheran Annual* on pages 83 and 84, and the towns in which they minister on pages 116 and 117. And whoever goes on a journey, do not forget to take his calendar or with him. They will serve him well more often than he expects.

L. F.

A testimony for our schools. Our Lutheran parochial schools are also to be exhibited to the visitors at the Missouri State Fair to be held in Sedalia next August. The exhibit of the Lutheran schools of the Western District of our Synod will be housed in what is known as the Varied Industries building. The expenses have been vouched for by the Lutheran Laymen's League. Plans to arrange the details are presently being discussed by the Western District School Committee jointly with a committee of the Lay League. The purpose of the exhibit is to bring before the general public the purposes of our Lutheran Church and its parochial schools. Works on our parochial schools, on higher and lower education, and on missions and benevolence, as well as our periodicals for young and old, etc., will vividly present to the visitors the work of our church. The Western District *Lutheran*, the district paper, writes about the Exposition:

"We have been prompted to this exhibition, not by the spirit of pride, but out of gratitude to God, whose manifold graces we have abundantly experienced, and because we desire to be a light to others also, shining before them with the truth, yea, a guide to show them the way to blessedness." J. T. M.

Domestic.

The Southern Baptists and their Confession of Faith. At their general conference, which meets during the present month, the Southern Baptists will also consider whether it would not be wise to adopt a special creed for their fellowship. Many are for it, but others da-

against. Up to now, Baptists have not wanted to know anything about a special confession of faith that binds all. Even now a large part of them think that a confession of faith is only a compulsion of conscience, and that it is therefore sufficient if one commits himself only to the Holy Scriptures. In fact, however, all Baptists have always led a confession, in that they have had to tell their own people, as well as others, what they believe and confess. It is therefore foolish for them to resist a general confession of the church. Southern Baptists should adopt a confession so that everyone can know what they teach, believe and confess.

Our Lutheran Church has never held back with its confession of the truth. Our Book of Concord of 1580 contains all our confessions, and from it everyone can learn what the Lutheran Church believes and teaches on the basis of Scripture. We wish to call the attention of Southern Baptists to these confessions, for therein they will find the bright, clear, and unmistakable truth of the Scriptures.

J. T. M.

Papal Doctrine and Radio. The League of Paulists (Congregation of Missionary Priests of St. Paul the Apostle), a Roman Catholic order especially concerned in the spread of Catholicism in our country, will soon establish one of the most powerful radio stations in our country. This station will be established in New York, from which speeches and sermons are to be regularly dispatched for the propagation of Roman Catholic doctrine. It is to be audible over ten thousand miles, and it is hoped to have a regular audience of ten millions. The Paulists intend their station chiefly to instruct the world in "Catholic truth," to throw light on the events of the day from the Roman Catholic point of view, to comfort the afflicted, to bring Roman art and poetry to general notice, and to instruct the Roman Catholic people themselves in the catechism. The station will be so strong that it can be heard clearly from afar, even in summer and during the daytime, while other stations nearby cannot be heard. This undertaking is in harmony with the general purpose of this Order, to make our country partaker of the "blessings" of the Roman Church. Three magazines: the *Catholic World Magazine*, the *Young Catholic*, and the *Missionary*, are published.

regularly and serve that purpose.

J. T. M.

Help for poor European students. During the last few years, the students in the secondary schools of our country have collected a fund to help in their studies those students in Europe who, as a result of the war and its aftermath, are so impoverished that it would be impossible for them to continue their studies if they were not supported. The funds raised in the last four years have benefited 175,000 students in the various countries of Europe. Last year in Russia alone 3,000,000 meals were freely given and about \$60,000 worth of clothing was given away. In some places the European students have established their own kitchens, printing presses, shoemakers' workshops, and inns with the aid of the money, and these are now being carried on by them without further help, so that the one-time assistance will continue to be a help to the poor students in the future.

The great student father D. Martin Luther also took the plight of the students to heart and thus left us an example of how we should and can do good for them. We also think of the students in our colleges and seminaries.

J. T. M.

"Much has been said about **the large expenditures of our public schools**," writes the "Lutheran Herald." The fact is, however, that only 1. 5 per cent. of our income is applied to the support of the schools. Our income in the last reckoning year was about \$70,000,000,000, and our expenditures for education in all schools and colleges totaled only \$1,100,000,000. Twice this amount was spent on tobacco, while sugar works and soft drinks cost \$400,000,000 more than our schools. For picture theatres \$8,000,000,000 was spent, for luxuries \$10,000,000,000, and for pleasure rides and places of amusement \$3,000,000,000."

Against these sums the expenditure on our parochial schools is after all very small.

J. T. M.

Bible Reading in State Schools. The daily press reports that the Governor of Ohio has vetoed the bill passed by the state legislature concerning Bible reading in the state schools. This bill, which was also advocated by name by the followers of the Xu Xlnx Hon, required that ten verses from the Bible should be read every day in the public schools unless other religious instruction was provided for the children during the week. The governor justified his veto, according to the newspaper reports, on the grounds that this measure was "contrary to the principles of civil and religious liberty which have made our state institution a pattern for the world."

In Oklahoma, too, the Bible reading bill adopted by the State Legislature has been vetoed by the Governor.

L. F.

Abroad.

From Stuttgart. One of the promising posts of the Free Church in urgent need of its own church building is Stuttgart. Fr. W. Ösch writes us from there, "We have so far a little over 2,000 gold marks f\$500^ in our church building fund. I hope that the sum will increase to double or triple that amount, so that we will be able to secure something in the moment of absolute need or at a particularly favorable opportunity. Of course, we cannot even pay for a piece of land with this sum; for Stuttgart is a large city, and since the introduction of the fixed monetary currency, the prices for real estate have also returned to more or less their peacetime level.

"We now have our services in a rented Reformed church hall - in the same 'country house' in which the reformer of Württemberg, Johann Brenz, took refuge when the hen received him with her egg. Perhaps this year the Reformed congregation will dissolve. In that case the city has the unconditional right of disposal over the place. No one can say whether we will then get it for money, or whether the town will use it to expand its school care. To drive out other halls is tremendously difficult, especially because of the opposition. We regularly have more guests than members in our services. If we lose the pub and do not have a suitable one in a central location, then the strangers will probably stay away. The good Lord will not abandon us, as He helped us through when we were at a complete loss in December 1922 because we had been given notice to quit. At that time the Reformed Church opened up to us quite unexpectedly.

"Our congregation now numbers 115 souls. It is gratifying that our young members are so willing to sacrifice, so that we maintain our 75 per cent parish salary, and besides this pay the rent (500 gold marks [\$125] a year) and other things ourselves. Especially difficult, of course, is the instruction of the

The men have to work late into the night, and there is a great deal of ignorance. And a great deal of pastoral care is needed."

What a difference a well-filled church fund could make - here in our country, but also abroad! L. F.

The theological college in Berlin-Zehlendorf. Rector Willkomm writes about this institution: "At our theological college the following lectures are planned for the summer semester: Dogmatics: the doctrine of the appropriation of salvation (4 hours; Willkomm). Symbolism: Formula of Concord (2 hrs.; Kirsten). Old Testament, Introduction (3 hrs.; Peters). Old Testament, exegesis: Psalms in selection (3 hrs; Stallmann). Reading of the Old Testament (2 pc.; Peters). Hebrew exercises for beginners (3 pc.; Peters). New Testament, Introduction (2 pc.; Kirsten). Epistle to the Romans (4 pgs.; Kirsten). Gospel of Mark (continued; 2 p.; Peters). Greek Exercises for Beginners (3 pgs.; Kirsten). Church history: from the Reformation to the present (4 pc.; Willkomm). Catechetics (2 pgs.; Willkomm). Homiletics (2 pc.; Peters). Pastoral will not be read during the coming semester; Encyclopedia and Hermeneutics will also be dropped. - Our dear and honored Mr. D. Mezger, to whose faithful help and experienced counsel our Institution owes so much, will unfortunately leave us at the beginning of the summer term to return to St. Louis. Our hope and wish is that God may so smooth the ways that he may return to us to assist us still further with his counsel and faithful cooperation."

Prof. D. Mezger has rendered excellent service to the seminary of our sister synod in Germany, as is duly acknowledged in the foregoing words, by word and deed. May God continue to bless him abundantly, as well as all the teachers and students of this so important institution! J. T. M.

"A Lutheran's Statement on Politics." In the last number of the "Junker Jörg," the journal of the Lutheran Youth League of the Free Church, which is very ably edited and brings much also of general interest, we find, though abridged, a beautiful paper on this subject. This work is well worth reading, and shows that the Youth League is earnestly endeavoring to teach the adolescent Lutheran sex in Germany their duty to the State. We may be permitted to quote a few sentences which are also of interest to us. We read: "But what political aims does the Lutheran Christian represent by 'voting' and 'letting himself be voted for'? In short, he desires that he, his fellow-citizens, and all the world .may lead a quiet and tranquil life in all godliness and respectability, 1 Tim. 2:2. Modest as this aim may seem, it is nevertheless high in so bad a world. In order to attain it, the faithful Christian advocates that the state should have at its disposal the necessary means of power to ensure public order and tranquillity at all times, that it should then use this power properly, create sensible laws, and also administer them firmly, impartially, and without corruption, and thereby really use the sword on evildoers 'in praise of the pious'. The Christian takes special care that the State should give proper attention to the family, which is the foundation of a nation, should protect it against the powers which seek to corrupt it, such as immorality, cinema, trash literature, infanticide, extensive employment of women in public life, etc., should maintain good schools for the young, should promote in every way a trustful coexistence and cooperation of all classes and classes, especially of employers and employees. In short, the Lutheran Christian advocates a respectful, honorable state, which, provided that the grosser outward

He does not want a so-called 'Christian state' that would make people Christians or treat them all as Christians, because that would be a harmful and ridiculous mixture of secular and spiritual government. But he does not want a so-called 'Christian state' that wants to make people Christians or treat them all as Christians, because that would be a harmful and ridiculous mixture of the secular and spiritual regimes. Still less does he want the ecclesiastical state which Rome aspires to and which makes the authorities the minions of Antichrist. That, on the other hand, the question whether republic or monarchy has in itself nothing to do with Christianity is clear; for, after all, none of these forms excludes a quiet, respectable life."

All that a Christian owes to the State is succinctly stated in these words, and in harmony with Scripture and the Confession. J. T. M.

On the road to Rome. The State Church of England, the so-called Episcopal Church, has been on the road to Rome for decades. The Church Assembly of England took another step toward Catholicization on February 17 of this year. A motion was introduced calling for new saints to be added to the calendar of the *Book of Common Prayer*, the main church book of the Episcopal Church. Among the "saints" proposed were John Wesley, John Keble, Florence Nightingale, John Wyclif, Archbishop Laud, Catherine of Siena, Archbishop Cranmer, Charles, "King and Martyr," and Henry VI. The expressions "beatification" and "canonization" (canonization) are to be avoided, as they are distinctly Catholic and might be misunderstood in wide circles. From the series of further subjects of discussion the reintroduction of the Feast of Corpus Christi was of special importance. But several clergymen, among them Bishop Ingham, spoke out against the motion with great vehemence. He addressed to the assembly the question why then the Reformation had taken place at all, and pointed out that the very narrow boundary between Rome and the Church of England would be still more blurred, and the gulf between the latter and the English Free Churches widened. The lively debate ended with two resolutions: 1. The Feast of Corpus Christi should be a service in memory of the Blessed Sacrament. 2. that the day for this celebration be the Thursday after Trinity Sunday. So "saints" and "Roman sacrament worship!" The Church of England is getting closer and closer to the Papal Church.

J. T. M.

The work of the Zionists in Palestine. Since the World War the Jews have been making a tremendous effort to reoccupy and cultivate Palestine. In recent years eighty new Jewish settlements have been established there, thirty-five of which were founded by the Zionists. Recently much land has again been acquired, so that colonization may make still greater progress. According to a published report, some 3,000,000 trees have been planted since 1920, because the land, deprived of all its forests, was completely desolate. At present the orange trade is the most important export of Palestine. About sixty per cent of the orange orchards are in Arab hands, the rest in Jewish. The construction of the Hebrew University at Jerusalem is making slow progress. The total cost of the construction will be over one million dollars. Nearly half of this amount has already been donated, and rich Jews will step in for the remaining sum.

And yet the Jewish migration back to Palestine has not occurred to the extent that was hoped. There is, however, a continuing influx of Jews, but large masses are not immigrating. Does this not indicate that the hopes of the Zionists are but vain dreams? The real help

Israel's happiness must come from somewhere else. The Jews will only find true happiness when they turn to Him whom God "prepared before all nations to be a light to enlighten the Gentiles and to praise His people Israel", Luk. 2, 31. 32.

J. T. M.

The Last Samaritans. A peculiar feast was celebrated, as the "Evangelical Germany" writes, on the 17th of April last, at dusk, on the bare hilltop of the "holy Garizim" (Grisim), the mountain which lies not far from ancient Samaria in Palestine. A feast of joy it was to be, but it was like a funeral. The last Samaritans slaughtered the Passover sacrifice on the mountain that once crowned their temple. They ate the meat, sang, and gave thanks to the Eternal One who had brought their fathers out of Egypt. There were barely forty of them, men and boys at prayer, and a corresponding number of women and children.

Now that many Jews are returning to Palestine to build Jerusalem, the Samaritans are gradually disappearing. Only about 170 are left, and there is no prospect that they will increase in number again. Already many men are single because they cannot find wives among their fellow tribesmen. To marry Arab women their law forbids, and to free Jewish girls the rabbis forbid. Even today it is as it was 2, 300 years ago. The Samaritans are "Israelites", as they call themselves, but with the Jews they still have no community.

At Easter, in the month of spring, they go out from their farm, which they all occupy together in a quarter of the fanatical Mohammedan city of Nablus (formerly Shechem), to the mountain height of Garizim, and encamp there below the summit on which their temple once stood. With wife and child they go up the mountain. There they pitch tents and live out in the open in their own realm for the seven days of the festival. On the 13th of Nisan they slaughter the Passover sacrifice, a day earlier than Jewish tradition commands. So too this time. A large army of spectators crowded around the small circle of sacrificers, and policemen had to form a chain to keep space free for the feast.

The Samaritans do not know the true "sacrificial lamb", our dear Saviour Jesus Christ, any more than the Jews. Therefore their service is like a funeral.

J. T. M.

From Australia. From the 5th to the 10th of March the South Australian District of our sister Synod in Australia assembled at Ambleside (formerly Hahndorf) in the congregation of P. J. Homann. 24 pastors and 104 delegates attended the District Synod. Considerable time was devoted to Prof. G. Koch's presentation on "Law and Gospel"; for all right Synodal meetings should above all serve to strengthen doctrine. The report on the Inner Mission was very favorable. As the distances which traveling preachers have to cover are often great, even in Australia, the automobile is being put to the service of the gospel there also. By a law passed during the World War the parochial schools had been closed; now that this law has been repealed, serious thought is again being given to the establishment of parochial schools. The Sunday schools of this district are attended by 1, 430, and the Bible classes by 164 pupils. From the Concordia College at Adelaide 49 pastors and 20 teachers have been produced since its foundation. Last year 43 new pupils entered the institution. The new officers of the district are: President, Rev. C. Wiebusch, of Gawler; Vice-President, Rev. F. Hassold, of Eudunda; Secretary, Rev. E. Gräbner, of Birdwood.

J. T. M.

The Feast of the Ascension.

The memorial day of the Ascension of Christ was in the oldest church only one of the long series of joyful days from Easter to Pentecost, in that all fifty days between Easter and Pentecost were considered feast days. But a passage from a bible of the Church Father Augustine (about the year 400) indicates that the fortieth day after Easter was early observed as Ascension Day; for Augustine says: "Without doubt this was decreed by the apostles themselves or by great councils, that the passion of the Lord and the resurrection, the Ascension and the outpouring of the Holy Spirit should be observed annually"; and there are also sermons on the feast of the Ascension by Bishop Chrysostom, who died in 407. Luther says in the sermons of his house postilion: "Today we celebrate the day of the Ascension of our dear Lord Christ for the sake of the article in our faith, since we speak thus: I believe in Jesus Christ, who ascended into heaven, and sitteth on the right hand of God the Father Almighty, from whence he shall come to judge the quick and the dead. Now that this article may be known, not only to us who daily handle the Scriptures, but also to the dear youth, who are always growing, and also to the common man, this feast of Christ's ascension is celebrated and observed today, so that they and all of us may learn not only how such an ascension took place, but also what Christ thereby accomplished and meant to accomplish."

The story of the ascension is described in the gospel of Marci, chap. 16, 14-20, and also in the epistle of this day, Apost. 1, 1-11, where we find the exact day, place, time and witnesses of the great event. What the Lord wrought thereby is written Ps. 68, 19: "Thou hast ascended on high, and hast caught the prison; thou hast received gifts for men, even for the apostates, that God the Lord might nevertheless abide there." To this Paul says Eph. 4:9, 10: "But that he ascended up, what is it but that he went down first into the lowest parts of the earth? He that descended is he that ascended above all heavens, that he might fill all things." The feast of the Ascension is therefore the feast of the gloriously accomplished earthly career of our Lord; on that day the faithful see him depart without weeping, for he does not depart by death; yea, they rejoice in his departure, because he thereby sets them free from prison, and puts them in possession of the supreme good, the Holy Ghost, by which he remains eternally united with them, and keeps heaven open to poor fallen humanity, while all things are put under his support, and he fills all things.

The following sixth Sunday after Easter, after its opening psalm: "Exaudi, Domine, vocem meam, quia clamavi ad Te" ("Hear, O Lord, my cry, because I call to you!"), Ps. 17, 1, called Exaudi, makes the transition to Pentecost through its Gospel (Joh. 15, 26-16, 4). The Lord promises the testimony of the Holy Spirit, demands also testimony from His own, and proclaims the battle with the world, which we can only victoriously endure by the grace of the Holy Spirit. The epistle (1 Petr. 4, 8-11) speaks of the devout life in Christ Jesus through the grace of the Holy Spirit and thus prepares for Pentecost, where the gift of the Holy Spirit to the church is celebrated. Here the Church stands still, as it were, and looks back with thanksgiving and adoration on all that God has done for her through His only begotten Son. The first half of the year has passed; the second is to transfigure those deeds in souls.

Obituary.

"The counsel of the LORD is wonderful, and bringeth it forth gloriously."

Paul H. Ristau was 55 years old, endowed with fine gifts, a connoisseur of languages, an able evangelical preacher, who, in human opinion, could have served the church hereafter for a long series of years. But four years ago diabetes began to gnaw secretly at his vital nerve, and in the fall he found himself compelled to resign his charge of the congregation at Luverne, Minn. To secure the necessary medical treatment, he removed with his family to St. Paul. On April 21, the Lord brought his servant home.

At the funeral service the undersigned delivered a funeral oration in German on Ps. 116:7, while Father E. H. T. Walther, a fellow student, spoke in English, Father M. Häuser, his successor in office, delivered an address in the name of his former congregation and read the curriculum vitae of the deceased. Six brothers carried the body.

The deceased had been in the preaching ministry in the State of Minnesota twenty-six years: in Town Rost one year, in Lakefield twenty years, and in Luverne five years.

He is survived by his wife Lydia, née Müller, three sons and two daughters. We thank God that he took him to himself, where he is now free from all evil.

F. J. Seltz.

New printed matter.

Men and Missions. Edited by L. Fuerbringer. Vol. II: *Dispelling the Spiritual Gloom in South American Forests and Pampas.* By Aug. Burgdorf. Concordia Publishing House, St. Louis, Mo.

88 pages 5X7 Vs- Price: 30 Cts.

It is a beautiful, instructive and interestingly written booklet about our South American church work, which is presented here to old and young, especially to our confirmed youth, to whom this whole series of small mission books is dedicated. The author, Fr. Aug. Burgdorf of Chicago, has been a member of our Commission for Inner Mission in South America for years, carries on the correspondence with the brethren in Brazil and Argentina, and some years ago also visited the whole field there and spent months in South America. He speaks of the country and its people from his own experience, but has also carefully researched and observed the ecclesiastical conditions. The booklet is divided into eight chapters; first it describes the so often unknown continent of South America (the Continent of Mystery), shows how a German immigration took place there, but how the external conditions were far behind the times and the ecclesiastical conditions were sad beyond measure. Then it reports how our Synod decided in 1899, in response to an invitation received, to enter into the work there, how just twenty-five years ago our first missionary messenger, Fr. C. J. Broders, arrived there, how, under many external and internal obstacles, the work first proceeded in Brazil, then was extended from Argentina, and concludes with an accurate account of the present situation from that field, which God has blessed in the elapsed twenty-five years beyond petition and understanding, as none who have followed the cause closely and with interest from the beginning could have imagined. The contents of the book are excellent and offer more than enough material for a special anniversary review. We have therefore also taken the trouble to provide this beautiful booklet with rich pictorial decoration. Forty-one pictures are included, mostly from the mission, and Fr. E. Eckhardt has drawn a special map of the Brazilian state of Rio Grande do Sul at our request, showing most of our congregations and mission stations there. L. F.

Katharina von Bora, Martin Luther's wife. A portrait of her life and character. By Ernst Kroger. Published by Johannes Herrmann, Zwickau. 287 pages 5VsX8", bound in half cloth with spine title and cover decoration. Price: tzl. 20. To be obtained through Concordia Publishing House, St. Louis, Mo.

A timely book. June 13 marks four hundred years since Luther entered into holy matrimony with Katharina von Bora. Thus Luther became the founder of the Protestant parsonage. The life of the wife of Luther and especially the family life of Luther

itself is described in this book so beautifully, so attractively and so reliably that everyone will read it with real pleasure. We will take only a few chapter headings to show this: Children and Foster Children. Housemates. Friends and guest friends. Luther's Death. The author is not a newcomer from this field, but a recognized Luther researcher of the present day, a contributor to the famous Weimar edition of Luther's works, who here really creates a "picture of life and character" in the best sense of the word. The work appeared almost twenty years ago and is presented here in a beautiful reprint, also equipped with three pictures, of which Luther's and Katharina's picture is by Lukas Cranach from the year 1526. L. F.

Jubilee of the Lutheran Church in the Wimmera District of Victoria.

1874-1924, compiled at the Request of the Pastors of the Wimmera District by J. F. Noack. 47 pages 5½X8½.

A worth reading piece of community history from far away Australia. The Wimmera District is the area in the State of Victoria where there are localities familiar to some of us: Murtoa, where the college now in Adelaide had its first seat, Dimboola, Natimuk, Minyip and others more. All these churches, which together number over 3,000 souls, and nearly 2,000 communicant members, are presented in words and pictures. Especially the pictures of the churches, schools and parsonages are interesting in their often quite different construction from ours. And in addition there are the pictures of the two veterans Schürmann and Schoknecht who have already gone home. - Pros. M. T. Winkler of Adelaide College, a native of our Synod and educated in our institutions, was sent by our Synod to New Zealand in 1903, and after five years' work there was appointed to the place mentioned, is now visiting distant old American home. He can occasionally tell of Australia from conferences and other meetings, and will no doubt be glad to do so. Such visits strengthen the brotherhood of faith which binds us to the Australian Synod. L. F.

Vacation Bible Schools for Lutheran Churches. By Prof. P. E. Kretzmann,

Ph. D., D. D. Concordia Publishing House, St. Louis, Mo. 10 pages 6X9. Price: 5 cts; dozen: 48 cts; the hundred: tz3. 35 plus postage.

The title indicates what this remarkable little book is about. For about twenty-five years now, vacation schools for religious instruction have appeared in our country. How this institution can also be made useful for Lutheran congregations that do not have parochial schools is explained here in brief. First some historical news is given, then the preparation and organization of such a school is shown, and finally a lesson plan is presented. L. F.

News about the community chronicle.

Introductions.

Introduced on behalf of the respective District Presidents:

Pastors:

On Sunday. Sexagesimä: D. A. E. Neitzel as missionary at Marysville, Kans. by D. A. C. Traugott.

On Sunday. Quasimodogeniti: D. W. List at Zion parish, Embarrass, and in the afternoon at St. Peter's parish, Pella Opening, Wis. by D. O. E. Mueller. - F. W. Thomä in Zion parish at Plymouth, Mass. assisted by V. H. Volk, R. B. Steup, and H. Wittschen, by P. H. Birkner. - C. G. Seltz in St. James parish at Howard Lake, Minn, assisted by P. A. Splice' of P. E. Kolde. - P. E. Widenhöfer at Brussels, Ill, by P. M. Mangelsdors. - D. W. J. Kietzow in the township near Howards Grove, Wis. by P. E. C. Krause. - P. W. E. P. Maas in the townships at Deer Park and Star Prairie, Wis. by Prof. A. Schlüter.

On Sun. Misericordias Domini: P. H. Steger in the congregation at Germantown, Iowa, assisted D. A. C. Jltens by P. A. H. Semmann. - Pros. C. O. Smith in the ^u^ustunu congregation at Hickory, N. C., by Pros. M. H. Coyner. - P. O. Knoll in the Immanuel church at Ellsworth, Kans. by Rev. A. Schmid. - D. E. A. Huber in Trinity parish at Great Falls, Mont. by Rev. J. A. Schamber.

L. Teacher:

On sund. Oculi: Teacher A. F. Kiekhäser in der Immanuelsgemeinde bei Bremen, Kans., by P. A. C. Traugott.

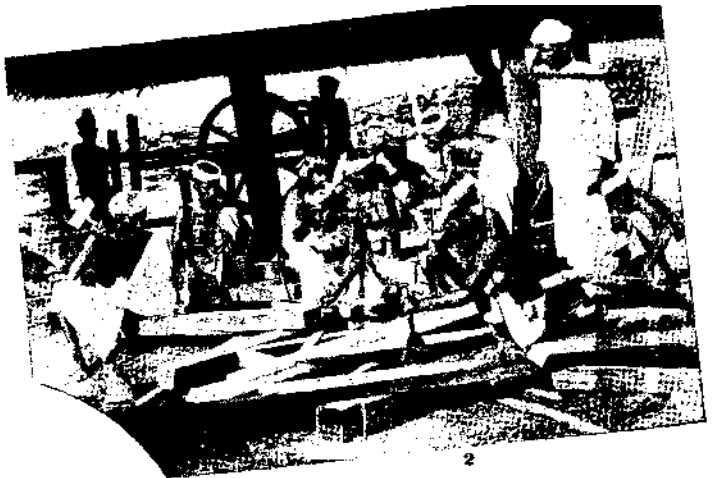
Groundbreakings.

The cornerstone was laid:

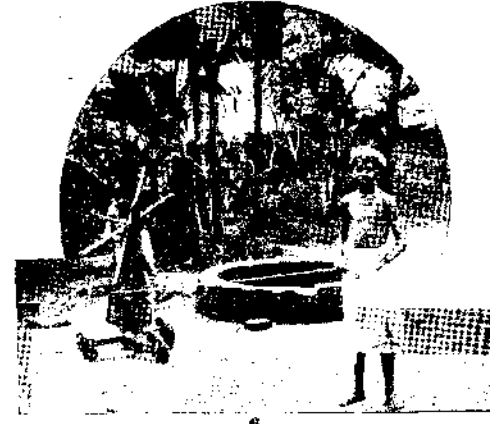
To a new church: on Easter Sunday, St. Peter's parish at Aston Tp, Washington Co, Minn. (P. F. W. Janzow). - On Sunday. Misericordias Domini: Christ Church at Abbotssord, Wis. (K. V. M. Keiper). Preacher: P. M. Piehler.

How millions in India feed meagerly

Lord, send them your word!



1. a Mohammedan sells caps in the open.
2. a carpenter's workshop.
3. beggars roaming the land.
4. the men on the scaffold lift water onto the rice fields.
5. a wandering shoe mender.
6. cotton is spun into yarn.
7. coconut fibres are prepared for the trade.
8. coconuts are opened.



"Say among the heathen that the LORD is King!" Ps. 96, 10.

Of all the countries of the earth, none is more captivating than India. In the far north, snow-capped mountains soar for miles into the clouds, and in the fertile valleys grant the most splendid abodes. In the far south, broad plains stretch out, where the blazing heat of the sun dries up lakes and rivers, scorching and consuming all living things.

In India there is a mixture of native peoples and languages such as cannot be found elsewhere in the wide world. There are people there who are almost as white as the Europeans, and still others whose color tints down to the darkest black. The princes of India have amassed almost inestimable riches in the course of years, and thus live in abundance. The lowly country people, on the other hand, have become poorer and poorer through oppression, so that millions among them are perpetually literally on the verge of starvation.

In the large cities all the outstanding achievements of European culture have been introduced, while in the more remote rural districts people still live and work just as simply and unpretentiously as they did thousands of years ago.

Already at the time of our Saviour there was a rich Eastern civilization in India. This has not disappeared, but in many cases continues to have an effect even in our day. The old Indian literature comprises many volumes and fills many cupboards.

But India is a heathen country. Wherever one walks and stands, pagan idolatry comes glaringly before one's eyes. Millions of temples with millions of idols fill the whole land.

The temples are often, from the point of view of architecture, beautifully performed. (See the pictures.) In all Europe and in all America there is nothing more perfect. But if one considers the purpose of the temples and looks more closely at the sculpture on them, then one must be horrified by it.

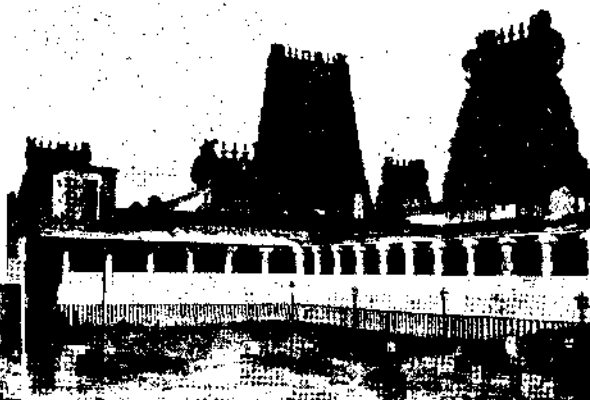
216,000,000 to pagan Hinduism, that is, to the most abominable idolatry.

As a rule, the Hindus are divided into four classes of people or castes, at the top of which are the Brahmins. The Brahmins are the priestly caste and are regarded as particularly holy. Under the fourth Hindu caste, the caste of the lowly servants and labourers, there is another class of people called the unclean or outcasts. It is said that their number amounts to 65,000,000. As a rule, they are not allowed to own real estate, nor to enter the houses and temples of the higher castes; indeed, they are considered so unclean that they are not allowed to enter them.

that every once in a while their proximity sixty feet shall defile a caste man. These casteless dwell apart from the cities



A Jain temple carved out of a rock.



Temple towers and temple pond at Madura, India.

The whole towers are covered with pagan images.



A stone idol in front of a temple in India.

The tree is also considered sacred.

...turn away. You will seldom find more horrible pictures than the ones you encounter there.

The idols are, just as the Scriptures say, of wood or stone

in their own filthy villages and have their little idol temples there. Probably most of the idols of the casteless are female. It hardly needs to be said that the idolatrous festivals of the casteless are also abominable.

It is shocking to see the people offering sacrifices to their idols and bowing and bending down before them, crying and pleading for their approval. Especially zealous pagans roll themselves for miles in the dust and expose themselves to all kinds of severe tortures on their bodies in order to avert the punishment of their sins and to earn the favor of the idols or a quiet conscience. O poor blind people!

In India there are also about 68,000,000 Mohammedans, that is, followers of the false prophet Mohammed, who lived in Arabia in the seventh century after Christ. He has concocted a religion out of Judaism and paganism that is so pleasing to the flesh and has many hundreds of millions of followers in the world today. The Mohammedans reject gross idolatry, but yet worship a false god. As a punishment for the unfaithfulness of Christians, God has allowed this religion to spread even in the very places where Christianity once flourished. The Mohammedans are the bitterest enemies of Christians, calling them "dogs" and putting death on the conversion of a Mohammedan to Christianity.

In India there is another ruling pagan religion, Buddhism. This was originally a kind of protest against the crude Indian image service, but is now quite roughly devoted to the image of the Buddha and his relics. There are more than 11,000,000 Buddhists in India. These live mostly in back India, which is also called Burma. In the

or metal. Some are small, others large; some are human figures, others represent animal forms; some have a complete human body, while others have the torso of a human being, but the head of a monkey, elephant, or other animal. Yes, occasionally one has living idols, for example, hideous serpents and hideous monkeys. Very frequently the most frightful carnality is also connected with idolatry. Whole classes of people blindly superstitiously give their daughters to temple virgins.

The whole population of India is calculated at 319,000,000 persons. This is nearly three times as many as we count inhabitants in the United States. Among these haldi

City of Rangoon is a Buddhist temple, the wealth of which is estimated at many millions of dollars. The Buddhists have monks and nuns and priests and monasteries and rosaries and incense, and think much of their often exceedingly whimsical temple customs. In some of their idolatries one might almost think oneself transported into a Roman Catholic church.

More than a million inhabitants of India are Jaius, who are again a variety of the Buddhists, and like them devoted to idolatry.

Is nothing being done for the salvation of India? Christ came for all the nations of the earth and wants his gospel to be spread to the ends of the earth. What is being done for India?

In more recent times, the Lutherans were the very first to bring the Word of the Cross to India. Since then, many other denominations have followed them over the years, but there are still no more than 5,000,000 Christians in all of India, and would to God they were all Christians! What a power they could be in spreading the kingdom of Jesus Christ!

It is only through the gospel of Christ that idols are overthrown and the doors of the hearts are opened wide to the Lord. Who should be more able and more called to minister the gospel to the Gentiles than those to whom the Lord has given it? The Lord commanded his faithful disciples to tell the Gentiles that he is king.

The Lord has made us Christians, us Lutherans, his co-workers. He has given us his pure word and said, "Use it usurpingly!" He calls to each one of us: "You shall be my witness until the end of the world."

Do we want to evade this mission? Do we want to watch coldly and idly as many millions of our fellow men in India live and die daily without Christ? Shall the blood of Christ be shed for them in vain? The Lord needs us!

Can there be more blessed work than leading souls to Christ, making souls blessed? We have only 24 missionaries in India. Lord, make us all willing to send forth your word!

"Say among the Gentiles that the LORD is King!"

Friedr. Brand.

From the mission and for the mission.

Brief Mission News.

Matheteusate. That is the foreign-sounding title of a new booklet. It is a Greek word, but a great and important word of salvation. The risen Saviour once spoke this word at this very time of the church year, before his ascension; with this word he gave to his disciples, and in them to the whole church of all countries and times, the great missionary command, valid to the end of the world: "Make disciples of all the Gentiles!" or, as we read in our dear German Bible: "Teach all nations!" And it is to this high, holy work that this well-furnished booklet, adorned with many pictures, seeks to encourage. Never before has such a large, beautiful mission booklet appeared in our Synod. No one will be able to say that he does not know much about our widely ramified missionary work, which extends over all parts of the world with the exception of Africa, if every pastor takes the small trouble to order and distribute these booklets, which are available free of charge in any number in German and English, and if all our church members, large and small, young and old, male and female, read them. Then interest, prayer, giving, working will follow of their own accord. The pastor should send to our financial secretary Theo. W. Eckhart, 3558 S. Jefferson Ave, St. Louis, Mo, and let the church members receive the booklets from their pastor or at their church. L. F.

The first church of our synod in Delaware.

About twelve or thirteen years ago, some members of the undersigned's congregation removed to Delaware, and settled near Herington. There being no faithful Lutheran church in the vicinity, they requested their former pastor to supply them with the bread of life. This was done for a short time, until the Missionary Commission of the Eastern District appointed P. C. T. Ohlinger as missionary for the State of Delaware. The latter now labored all these years with great skill and under many difficulties in Delaware. He crisscrossed the State in all directions in his Ford, and also found quite a number of Lutherans and churchless.

Since it was not possible to unite them all in one place for worship, he preached on Sundays in several places and also during the week. It was arduous, but nevertheless blessed work. Fellow believers from other States moved to Delaware, and about three years ago the first congregation of our Synod was planted in that State. This was done at Rising Sun, about five miles from Dover. The church there, where for several years the services of the Mis-



siousgemeinde had been held, could not be bought. So the congregation purchased a building lot in the capital city of Dover a year ago. After this was paid for, the sacrificial members collected money to build the church. The church building fund of the district came to their aid with a loan. On Sunday, Misericordias Domini, April 26, the congregation was privileged to experience the great joy of dedicating their handsome church, which can accommodate about 150 hearers and cost P6, 800, to the service of the Triune God. Beautiful spring weather prevailed. Consequently, fellow Glanbens from Philadelphia and especially from Preston, Md. turned out to share the joy of the congregation. After the house of worship was opened by Father Ohlinger, the crowd poured in and filled the entire room. At the morning service the undersigned preached in the German language, and Father E. Totzke preached the festive sermon in the vernacular in the afternoon. Pastors Ohlinger and Geiger provided the altar service. The women's association of the congregation provided physical refreshments for all guests.

So now our first church in Delaware has found a house where the members can come together to watch the beautiful services of the Lord. May it also prove true what we read about the first church in Jerusalem: "But the Lord added to the church daily those who were being saved" 1 Apost. 2, 47.

H. Brauns,

Of our schools and educational institutions.

Feast days at our seminary in St. Louis.

The most beautiful and glorious feast we celebrated during the week of May 17-23 was the commemoration of the glorious Ascension of our Risen Savior. That; but this important, highly significant and comforting feast would like to be celebrated properly and with the right participation everywhere in our restless, hurrying, agitated time! But our institution was able to celebrate a special, rare feast on the evening before Ascension Day - and celebrated it with praise and thanksgiving to God. And in wide circles of the Synod this day was remembered with true inner participation. The president of our seminary, Prof. D. F. Pieper, can look back this summer on fifty years of service in the church. Born in Carwitz, Pomerania, June 27, 1852, after completing his preliminary studies in the high schools of Köslin and Kolberg, Germany, and in the Northwestern College of the Wisconsin Synod at Watertown, Wis. he then pursued his theological studies here in St. Louis. Fifty years ago, in June, 1875, he was released to the preaching ministry, and in July of that year was introduced by Blessed D. A. Hönecke to his first congregation at Centerville, Wis. Having then presided over the congregation at Manitowoc, Wis. which also belongs to the Wisconsin Synod, he was appointed professor at our institution in 1878, and with the academic year now ending has now served it forty-seven years, at the same time thirty-eight years as its president. No less than 2,750 candidates for the office of preacher have been graduated under him in these many years, who, with very few, vanishing exceptions, have entered the service of the church and, for the most part, are still in it. And how he otherwise served our Synod and beyond its borders the Church as a whole, namely as a writer through his three-volume dogmatics and through his very numerous articles in our theological journal "Lehre und Wehre" (but also in the "Lutheraner"), as President of the Synod from 1899 to 1911, as a speaker at Synods and also often with advice and action, that is known to all members of our Synod. We all thank God with all our hearts for giving him to us as an instrument of his grace, and for what he has given us through him.

The celebration took place in the nearby spacious Church of the Holy Cross, but this time it could hardly hold the audience.

Thither we moved from the Seminary, first the faculty, with the jubilarian and the two incoming professors, O. C. A. Böcler and W. G. Polack in their midst, followed by the 300 students, the Board of Supervisors, the Electoral College and Building Committee of the Seminary, the District Presidents present for the Distribution Commission meeting, the Board of Directors also assembled for business meetings, and a larger number of pastors from near and far. D. C. C. Schmidt, as pastor for many years of the congregation in which the Seminary and its faculty are parochial, read the Scripture lesson; D. F. Pfothhauer, as president of the Synod, preached in German; District President R. Kretschmar, as chairman of the Board of Supervisors of the Seminary, preached in English. Our students sang in choirs the mighty Te Deum (No. 337). The festive congregation sang the old Lutheran chorales "All' Ehr' und Lob soll Gottes sein," "Wir danken dir, Gott, für und für," and "Ach bleib bei uns, HErr JEsu Christ," the last in English. From out-of-town representatives spoke briefly

the President of our sister Synod of Wisconsin and other States, Rev. G. E. Bergemann, of Fond du Lac, Wis; Rev. J. A. Moldstad, of Chicago, representing the Norwegian Synod; and the President of our nearer sister Institution, the Springfield Seminary, Dir. H. A. Klein, and the conclusion was made by our worthy jubilarian himself with an address in which he expressed his sentiments and thoughts on that day.

But this was only one part of the church celebration. God has given us the jubilarian and so far, despite his fifty years of activity and his seventy-three years of life, he has been noticeable.



F. Pieper.

He is still in good health and fresh, so that he can still wait in full mental and physical strength of his office. However, God has also given our institution two new, younger forces, the above-mentioned Professors Böcler and Polack, both of whom, after arriving here a few weeks ago, were publicly and solemnly inducted into their high, important office this evening. This induction took place, after a few words had been said to introduce the celebration and to welcome the new teachers of the institution, by Prof. D. Pieper as the president of the institution, according to a beautiful form designed by himself for such occasions according to ecclesiastical patterns. With prayer, Our Father, benediction and the old doxology "Lob, Ehr'

and praise be to God" the celebration was brought to a close in the church.

In the dining room of the seminary a social after-party took place, in which so many guests participated that the room was not sufficient. A number of short speeches were made to the jubilarian; for several representatives had come from afar, among them Prof. E. E. Kowalke, the director of Northwestern College in Watertown, the institution from which the jubilarian had received his doctorate in theology twenty years ago. And then, after all, the faculty and student body of the seminary wanted to have their say. On behalf of the former the writer of these lines spoke, on behalf of the student body 8tuä. tbeol. E. Widmann. Mr. A. G. Brauer represented the Board of Supervisors and the Electoral College of the institution, Director Kohn of River Forest all the institutions of our Synod, Mr. E. Seuel the Concordia Publishing House and Board of Directors, District President F. Brunn the other Synod authorities and agencies. And since the jubilarian had also served the local Immanuel congregation as an assistant preacher for forty-three years, the present pastor of the same, Father J. Oppliger, came to speak. In between, several numbers of song and music found their place. Several tokens of love were presented to the jubilarian, including an honorary gift from the Synod Ministry. A large number of letters of wishes, including telegrams, cablegrams from distant parts of the world, and radiograms, were also handed to him, which could not be read publicly. After refreshments were served, the celebration concluded with the verse "Praise the Lord who has visibly blessed your state." Soli Doo Gloria! L.F.

Organ dedication in River Forest.

On the evening of May 5, an impressive celebration took place in the auditorium of our teachers' seminary in River Forest. The new auditorium organ approved by the last Synod of Delegates was dedicated to the service of the Lord. For a long time, teachers and students felt it was a shortcoming that our institution did not have a larger organ with all the modern facilities, and that our future teachers left the institution without having experienced a large, modern organ. Now our wish has been fulfilled, and we could not but thank the Lord for this gift by a special celebration. The new organ stands in the auditorium where the old organ was; the console is off to the side, just below the stage. It has three manuals and thirty stops. It is used in worship and is available to the first grade students as a practice organ.

The solemn act of inauguration was performed by the president of the institution, Director Kohn. Prof. Käppel then brought the new instrument to audibility with an organ number. Prof. Köhler now gave a speech in which he showed, following the 160th Psalm, that singing and instrumental music, as long as they praise the Lord in His deeds, are also pleasing to the Lord. And in order to make the audience aware that singing and organ music can serve to promote the praise of the Lord, the speaker, after brief preliminary remarks, had the great deeds of salvation and truths of salvation carried to heaven by the large congregation through appropriate song verses accompanied by the new organ. How moving are the old chorales when all that has breath in an assembly sings them, and when the organist knows how to accompany them with understanding! Prof. Käppel then played his choral fantasy, in which he describes the life of the Christian.

The celebration concluded with a community prayer of the Lord's Prayer and the singing of the hymn verse "Praise the Lord what is in me. With a communal Our Father and the singing of the hymn verse "Praise the Lord, what is in me, praise the name" the celebration found a beautiful conclusion.

May this new organ also be played in the future for the glory of God! May the pupils who are allowed to use it never forget to whom this organ, indeed every organ in the house of God, is consecrated! May they therefore only play such music in the divine service that is capable of increasing the praise of the Lord and of achieving a Sursum Corda ("Hearts on high!") among the listeners! Paul Bretscher.

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To the Ecclesiastical Chronicle.

From our Synod.

preaching ministry and school ministry appointments and candidates. Every year at this time, usually during Ascension Week, the so-called Distribution Committee, composed of the district presidents of the Synod, meets. It has to assign the incoming preaching and teaching appointments to the preaching and teaching candidates of the year, who usually complete their studies in June and have already passed their examinations to such an extent that they can be put forward as candidates. The week of Ascension is usually chosen, because no district synods meet in this week and therefore all presides can depart. For the institutions, of course, and for the life of the institution as a whole, another time would be more suitable, for instance at the end of the academic year, where the assignment and distribution of vocations actually belongs. But otherwise the week of Ascension is very suitable, since at Ascension we especially commemorate the gift of the exalted Saviour, that he provides his church with shepherds and teachers, Eph. 4:8-12. Thus, even now, as this issue of the "Lutheran" is being concluded, the distribution commission is in session.

We are not yet able to give the exact result in this number, but only the principal figures. 102 preaching ministry candidates are available, 83 from St. Louis and 19 from Springfield. And 46 school board candidates are ready to serve the Lord, 37 from River Forest and 9 from Seward. Such is this year's gift of our Savior gone to heaven, seated at the right hand of God, and ruling over his church in power and grace. But this great, beautiful number of young, fresh laborers is contrasted with the still greater need of the Church. 173 preaching calls have come in, so that no less than 71 posts cannot get a candidate this year. And 82 congregations have asked for a teacher, so that 36 of the same must unfortunately go empty-handed this year. What an admonition this is, that we should ask the exalted Lord of the. Every reader of these words will tell himself what kind of admonition lies in our asking the exalted Lord of the Church more and more eagerly for many faithful workers in His harvest, and that we should be more and more diligent in wringing our hands to win and train such workers in our part. Of the preaching callings, 139 came from our country, to which we also add the Canadian provinces in this calculation, 21 from South America, 12 for the heathen mission in India and China, and 1 from Australia.

L. F.

Our magazines here in America and over in Europe. A reader of the "Lutheran", who probably immigrated from Germany not long ago, writes to our publishing house, ordering the paper to her new address: "Since I have been here

I have become a good friend of the Lutheran, and every number I send to my dear parents in Germany, who then again give joy to others with it. A good acquaintance of my parents, who was ill and to whom my mother brought the 'Lutheran', wrote me the following lines: 'Your dear mother brought me one day the "Lutheran" from St. Louis, which you often send along; it gave me such joy, and I was very pleased to see how they are working in the Christian field over there. One day the nurse who comes every day to see to me, make my bed, etc., saw the "Lutheran" lying on my bed. So she said, "Where did you get that paper? I know that one; I was in St. Louis two years in 1911." She knew everything there, and the tears were in her eyes when she told me about it.' - Then at the end of the letter it says: 'Give my love, please, to all the dear Christians over there, and tell them all thanks for what good they have done to Germany, and send, please, some more 'Lutheran' numbers.' I am already looking forward to it, I will be over there in my thoughts and in the middle of your service

A rare school anniversary. The Holy Cross congregation in St. Louis (D. C. C. Schmidt and P. King, pastors) celebrated the seventy-fifth anniversary of their flourishing parochial school on Rogate Sunday, May 17. Usually, after all, school anniversaries are simultaneous with parish anniversaries, and often later than them because the school was founded later. But in this case, the school is eight years older than the parish because the mother parish of our St. Louis parishes, the old, well-known Trinity Parish, first established schools in more distant urban areas and only later branched off parish districts. What significance such a day of jubilee has was laid to the heart of the congregation in beautiful sermons of celebration by their aged head pastor, D. Schmidt, and two former pillars of their parochial school, Prof. M. Gräbner of Milwaukee and Father F. Niedner of St. Charles, Mo. in moving words. With the beautiful old hymn, "Most Beautiful HErr JEsu," composed soon after the Thirty Years' War, the 350 school children, from kindergarten through what is known as the eighth grade, had filed into the house of worship, led by their six teachers and three teachers. Also otherwise the celebration did not lack the right worthy ecclesiastical equipment. The church was crowded in both services, in the morning by 1, 400, in the evening by 1, 300 visitors. The collection was for the Negro College at Greensboro. After the evening service nearly the entire congregation and many friends gathered for a social after party in the large hall of their beautiful school building. A richly illustrated commemorative booklet, written by Head Teacher H. F. Bade, brings the whole blessed history of the school to the attention of the now living members and passes it on to their descendants. It was a beautiful, memorable school celebration. L. F.

Coaxing helps. As the first fruit of the suggestion made in No. 9 of the "Lutheran" about the P3,000,000 Endowment Fund, the following letter arrived at the Lutheran Laymen's League (L. L. L.) with an enclosed money order for five dollars from a Glnubens sister in Racine, Wis:

"Dear League! I have read your appeal in the "Lutheran" and hereby wish to be one of the 100,000. This is an offering of thanksgiving that the gracious God has so wonderfully preserved my sick son. Respectfully

Who else has reason to give thanks, and who is following this fine example?
C.

Domestic.

A Centennial Commemoration. The Norwegians of our country want to celebrate the centennial of their immigration to America from June 6 to 9. On October 12, 1825, the small sailing ship "Restorations" from Norway arrived in New York, and the Norwegian immigration is usually dated from its arrival. According to reports, the celebration will be grand. Our national president has promised to be present, and high representation will also arrive from Norway. Although it is primarily a folk celebration, it will by no means disregard religious and ecclesiastical aspects. No less than four religious celebrations are planned for Sunday.

For years a large part of the Lutheran Norwegians have been in close relationship with our synod. Today, only the small Norwegian Synod is still in communion of faith with the Synodal Conference. At the memorial service the Norwegians should remember above all that a blessing was intended for them by God in this country, which they did not appreciate in all its fullness, namely the blessing of the pure Word of God, which namely D. Walther proclaimed in all its purity. Also the close connection of the United Norwegian Church with the National Church of Norway, in which partly quite unbelieving men are working, shows that one has become indifferent to the pure teaching of the Word of God. The commemoration will be of no blessing if it is not at the same time a penitential celebration. This may be seriously considered by the Norwegian Lutheran Church, which will hold its Synodal Assembly following the centennial celebration. J. T. M.

"Not much wise after the flesh." These days the Unitarians of our country celebrated in Boston, Mass. the one hundredth anniversary of their founding. Unitarians, also called anti-Trinitarians, are all those who deny the mystery of the Holy Trinity. As early as the Council of Nicea in 325, the Unitarian heresy was rejected by the Christian Church. Powerful became the Unitarians - then called Socinians, after their founder Socinus - at the time of the Reformation. They came mostly from Italy, where they were persecuted, fled to Switzerland, and, driven from there, moved to Poland, Hungary, and Transylvania, where they found shelter with princes and nobles. In 1658 they were expelled from Poland. In our country, as early as 1784, the preacher Freeman founded a Unitarian fellowship, the seat of which was Boston. Soon the Unitarian heresies found entrance among the Congregationalists and Baptists. In 1825 the Unitarians reorganized. Today the fellowship numbers about 70,000 communicants.

Unfortunately, however, there are thousands of Unitarians in other denominations who, like the outspoken Unitarians, deny the Holy Trinity, the deity of Christ, and His substitutionary satisfaction. At the recent memorial service in Boston, the well-known Dr. S. Parkes Cadman, President of the Federal Council of Churches of Christ in America, also spoke and gave the greetings of the Federal Council - a great testimony of poverty to the Federal Council! Among the other distinguished persons who attended the celebration were Dr. Eliot, the former President of Harvard University, and Senator Borah. Among the distinguished men of our country who were devoted to the Unitarian heresy were: Benjamin Franklin, Thomas Jefferson, John Adams, John Quincy Adams, the writers Hawthorne,

Longfellow, Emerson, Lowell, Holmes, Bryant, Cooper, Bancroft, the scientist Louis Agassiz, the orator and statesman Daniel Webster, etc. That such high men were Christ deniers should not mislead us Christians. "Not many wise men after the flesh, not many mighty, not many noble, are called: but whatsoever is foolish in the sight of the world, that God hath chosen to put to shame the wise," 1 Cor. 1:26, 27. J. T. M.

Bible Reading and Prayer in the Public School. The "Messenger of Peace," the paper of the Uniate, reports: "The State Legislature of New Jersey has passed a bill, which will be signed by the Governor at any rate, giving permission to the teachers of the public schools to utilize passages from the Old or New Testaments in the school. Hitherto they have been forbidden to use the New Testament. The Legislature of Connecticut is discussing a bill to make it the duty of every teacher to open school every morning with the Lord's prayer. There has been no opposition to this bill. The bill is certainly well intentioned, but it will be found that the State may not compel any pupil to attend these devotions. Nor will they try to do so. In this way the important question of how to educate children in a Christian way cannot be solved in our country. The State cannot and must not do this; but it can give the churches an opportunity to give the children a religious education."

All attempts to introduce the Bible into the public schools are proof of the legitimacy of our Christian parochial schools; for they confirm that without God's Word and prayer there is something essential lacking in instruction. Without God's Word and prayer there can be no true education of children. True education, according to Scripture as well as reason, deals not only with the mind, but also with the heart of the child. This our State educators more and more recognize; only they do not realize how our very Christian parochial schools fully meet all the demands of the child's mind and heart. J. T. M.

The scam of the daily press. When there was a prolonged drought in the State of Colorado recently, the business men of Denver also prayed for rain at a certain hour of the day. At the appointed hour they bowed their heads and offered up a silent prayer. After a time the drought also ceased, and heavy showers refreshed the arid land. On this account of the daily press, the notorious newspaper writer, Arthur Brisbane, makes the following remarks: "Alas, the husbandmen cannot understand why God should hear the prayers of the business men, who, after all, give nothing for the petitions and great losses of the farmers. But the ways of heaven are inscrutable to reason, and surely the husbandmen ought to know that."

The real occasion for this mocking remark is the unbelief of this writer. He is evidently annoyed that people in Denver are still so simple-minded as to ask God for rain. But as to the fraud and rapacity of the business world of to-day, which, to be sure, often deceives the country man, these are but very small in comparison with the wretched fraud which Brisbane and his comrades in mind, like the daily press of to-day generally, perpetrate upon their readers by freakish and mocking articles. Read his newspaper articles with caution!

J. T. M.

A Meritorious Researcher. On the 18th of March of this year, at Philadelphia, Pa. died Dr. H. V. Hilprecht, an antiquarian, well known and highly celebrated in the world of scholarship. Dr. Hilprecht was a German scholar of world renown. After

After first teaching Old Testament theology at the University of Erlangen, he was appointed to the University of Pennsylvania, from where he made frequent research trips to the Orient. The excavations he led in the ancient Babylonian city of Nippur, which brought to light a whole library of clay tablets in cuneiform writing, partly from the time of Abraham, caused a sensation. Among them was an account of the Flood, which in many respects comes close to your biblical account of the Flood and strongly confirms the historical event of the Flood. Because of his believing position on the Bible, Hilprecht was often attacked, especially by unbelieving German scholars whose criticism was often as unjust as it was bitter. During the World War, Dr. Hilprecht and his wife, an American by birth, headed a relief organization in Munich. Among the many works of this scholar, who was also active in the theological seminary of the United Lutheran Church at Monnt Airy in Philadelphia, special mention should be made of his valuable work, "New Researches in Bible Lands," which is as interesting as it is instructive. J. T. M.

Abroad.

Not the language, but the word. The Hebrew language, in which the Old Testament is written, should now, after it has not been spoken for almost two thousand years, become a living language again, that is, a language that is used in daily life as well as in writing. Even in the time of Christ the Jews in Palestine no longer spoke Hebrew, but Aramaic, and in many cases Greek. With the contempt of the Holy Scriptures went hand in hand the contempt of the language through which God made known His will to the people of Israel. Now the Jews want to revive their ancient language. According to a report in the Daily Prizes, Hebrew is being eagerly taught in the Jewish schools of the Holy Land, and in Jerusalem there are said to be already some 17,060 children and young people who regard and speak Hebrew as their mother tongue. In addition, more and more books, daily newspapers and magazines written in the ancient Hebrew language are being distributed. Now a commission has also been appointed to incorporate into the old language such new words as the progress of the times makes necessary. The seat for the cultivation of Hebrew is the new Jewish University near Jerusalem.

We, too, welcome with joy the revival of the ancient Hebrew language, but not for the same reason as those who want to see in it a proof that before the Last Day all Jews will be converted to Christianity and will be blessed. We know from God's Word that a general conversion of Jews will never take place. Of the Jews only "the remnant shall be saved," Rom. 9:27, namely, "those that remain according to the election of grace," Rom. 11:5. "But election obtaineth; the rest are hardened," Rom. 11:7. Nevertheless, we rejoice in the diligent study of Hebrew which the Jews in Palestine are now making. For not only will this compel them to study the Old Testament diligently, but it will also reawaken a general interest in Hebrew among Christians. We Christians cannot do without the ancient languages in which God has given His most holy Word. If we want to understand God's Word correctly, we must diligently study the ancient languages, as Luther also rightly judged: "As dear as the Gospel is to us, let us keep ourselves above the languages." (X, 470.) And again, "Therefore it is certain, where the languages do not remain, there the gospel must perish at last." (Col. 471.) For the sake of the Word of God, even the

Hebrew should be dear to him, and to whom God has given the grace to be allowed to learn it, he should also prove his gratitude by diligently studying the Old Testament in the basic language.

I.T.M.

A testimony of honor for Christian missionaries. The "Allgemeine Ev.-Luth. Kirchenzeitung" writes: "An honorary testimony for self-denying missionary work is given by Mr. Zentgraaf, editor of the "Batavsche Nieuwsblad". He tells of his journey which brought him to numerous lonely mission stations in Dutch, India: 'I went on the journey as an opponent of the mission, ready to hear everything evil of it, until I saw the missionaries themselves in their work and in their lives. A very small salary, excluding all luxury, around them the savages. When the husband was away on official business in his rowboat, his wife sat alone at home counting the days. No company, no doctor, around her the wilderness and loneliness. It happened that the father, returned from his journey, did not find his little son. Once a month the mail steamer docks and for a brief moment awakens a semblance of life. I saw the missionary Wielanga in Sumba, whose house the savages had twice set on fire, whose cheek showed the scar of a knife thrust; he had passed a life of privation and danger. While the officials go away again after a few years, receiving leave or pension, the missionaries remain and give their whole lives. Serene and devoted, they work in silence. It is not the lighter burden that the woman bears. There are no stronger beings than these women, great of soul and with a strength to bear and endure against which we noisy men lose brilliantly. I have returned home with a high regard for those who have the strength to suffer such an existence.'"

That the Christian missionaries have often been ridiculed by unbelieving travellers and writers is due to the fact that they do not hate both the persons of the missionaries and the gospel. But it is all the more gratifying when for once an honest man of the world gives glory to the truth. Christian missionaries are the great heroes of the Church, to whom God will one day give a great reward of honor.

J. T. M.

Anti-Christian Movements in China, about this often discussed subject, is reported in an exchange paper: "For two years a movement against all religion and especially against Christianity has become increasingly noticeable in China. The Christian mission is reproached for bringing something disturbing into Chinese national life and for working only for the economic and political domination of foreigners. Recently the National Assembly for the Propagation of Popular Education in Nanking, which was attended by 900 teachers, called for strict control of the mission schools. A similar body has also advocated that "Christianity" should be kept out of mission schools. In some American mission schools in North China there has recently been serious student unrest directed against the Christian character of these institutions. It turned out that the riots were instigated by societies which have made it their business to fight Christianity in China. This fight is to be richly promoted, especially with Russian money."

So far as the report goes. As far as we are informed, our mission fields have not been touched by these movements. However, where missionary work is being done in a heathen country, we must expect persecution, and it is not to be wondered at that anti-Christ powers are stirring in China. All the more, and all the more zealously, should we preach the gospel.

J. T. M.

Pentecost.

Pentecost, properly pentekoste, that is, the fiftieth day, is the harvest festival of the Old Testament, ordained by God in the following words (Deut. 16:9, 10): "Seven weeks shalt thou number thyself, and begin to count, when they begin with the sickle in the seed; and thou shalt keep the feast of weeks unto the LORD thy God, to give a freewill offering of thine hand, after that the LORD thy God hath blessed thee: and thou shalt rejoice before the LORD thy God ... In the place which the LORD thy God hath chosen, that his name may dwell there." After this Pentecost was called in Israel the feast of weeks, and they counted forty-nine days from Easter; the fiftieth was the feast of weeks, or Pentecost, in which they offered to God of the blessing of the harvest, and gave thanks to him. At the same time one celebrated the memory of the legislation on the mountain Sinai, a spiritual blessing, which had been given in the desert also just on the fiftieth day after Easter (Passover, rescue from Egypt). The outpouring of the Holy Spirit is the harvest blessing of what Christ sowed, acquired and gained through His work (incarnation, life, suffering, death, resurrection). But the outpouring of the Holy Spirit is also a new manifestation of God's will; it brings precisely the law of the Spirit, which is the love of the born-again for Him who first loved them and set them free from the law of sin and death, and acquired for them freedom from sin, death, the devil, and hell, and the divine, eternal life of righteousness, innocence, and blessedness through His costly merit. It is important, therefore, that the Christian day of Pentecost, the outpouring of the Holy Spirit, falls on the ancient feast of harvest and legislation just as the Christian Passover of eternal redemption falls on the Old Testament Passover of the temporal redemption of ancient Israel.

In the earliest times the day of Pentecost was only the fiftieth of the festive Easter season, which, however, had its special commemoration; soon, however, it was celebrated more independently (however, not with an eight-day after-celebration or octave, like Christmas and Easter), and three hundred years after Christ the special celebration of Pentecost in thanksgiving for the outpouring of the Holy Spirit became an explicit church ordinance (Synod of Elvira in the year 305). At the end of the eleventh century, Pentecost also began to be celebrated for three days, which was confirmed at Augsburg in 1548. On this feast the Christians prayed as on Easter, not kneeling but standing, as a sign of great joy; they sang the Hallelujah, baptized (according to Peter's process, Acts 2:41), elected and ordained overseers and teachers, and everyone enjoyed Holy Communion, and the preachers held meetings on Pentecost Wednesday on matters of the church. The orthodox emperors Gratian, Valentinian, and Theodosius, at the end of the fourth century, took special pains on this feast to fortify by faithful teachers the true doctrine of God the Holy Spirit, which was then contested by the Arians and other enemies of biblical truth, and which, thank God, they succeeded in doing; for when the fundamental doctrine of the Holy Trinity falls away, and the deity of Christ or the Holy Spirit is abandoned, then the church collapses, and paganism breaks in.

Without the working of the Holy Spirit there is no Christian church, for we cannot by our own reason and strength believe in Jesus Christ our Lord or come to him. Without the Holy Spirit, the apostles could not preach the divine message of Christ, establish doctrine, gather a congregation, establish an order of the church, or a teaching authority.

Kingdom; but nevertheless God wills that such, to whom he has already shown this glorious grace, should plead and pray diligently and fervently, "Thy Kingdom come!" God has made it known to us, even at this very institution, how gladly he hears this prayer, hears it above supplication and understanding, though we are often very lukewarm and indolent to prayer. But God also takes away his word and his blessing from those who disregard it and do not call upon him for its preservation. So let us not only pray for our Concordia here on today's inauguration day: "Your kingdom come!" but also vow here and now that we will include this institution of ours in our daily Lord's Prayer.

God does not give directly without need, but indirectly. He does the same with regard to the preservation of Christian institutions. For these, above all, Christian teachers and professors are needed. What great evil the devil has brought upon Christendom through teachers in high schools is sufficiently well known. Our professors, too, are exposed to this constant danger and temptation, and that before many others, who have already deviated and have made and are making their institution a pit of murder. Therefore, if the kingdom of God is to remain here in this institution, we must include the teachers and professors in our daily prayers, and pray for them also: "Thy kingdom come!"

A Christian institution cannot exist without Christian students. These are students who have become children of God through faith and now live holy lives as children of God. God must give such students through his Word and his Spirit. It is therefore the main duty of all teachers at this institution to work towards this through God's Word, through their Christian walk, and also through their prayer. But it is also the duty of all of us to daily ask God to bless his word in the hearts of the students. And so, not only today, but every day, let us all remember the students of this institution in prayer and pray for them: "Your kingdom come!"

God does not want to give the preservation of this institution without means. It needs constant giving. What a glorious work it is that is being done here! With what pleasure and joy we should contribute to it! But alas, how lazy and indolent we are only too often to do so! Woe to us when God, in his wrath against our stinginess and meagreness, punishes us and takes away our Christian institution! We rejoice today that God has made us willing to give the money so that at last a suitable residential building could be erected here. But we also want to pledge to Him today that we will continue to contribute to the preservation of His kingdom here, even more willingly and abundantly than before, and therefore also pray for us daily: "Your kingdom come!"

If this is to remain a garden of God, in which preachers of the gospel are trained for the furtherance of his kingdom, then God must now also hold his protective almighty hands over the new and over all buildings and command fire, storm and tempest to spare them. How powerless we weak men are in the face of these often terrible elements! O then let us also in this respect place the welfare of this institution in his strong hand and pray daily for it: "Thy kingdom come!"

And this prayer in the name of our Saviour cannot be in vain. He himself promises, "If ye shall ask anything of the Father in my name, he will give it you." And to our prayer, "Thy kingdom come!" he himself will say the Amen, that is, "Yea, yea, it shall be so." Amen.

Luther's marriage.

To commemorate June 13, 1525.

1.

Four hundred years ago some people became favorably disposed toward the Reformation because it restored honor to the holy marriage state. This was especially the case with people of the so-called clergy, priests, monks and nuns. Since 1074 the devilish order of celibacy had been imposed on them by Pope Gregory VI, 1 Tim. 1, 1-11. According to Roman doctrine, one can only lead a completely holy life outside of marriage. To thousands in the Roman clergy this papal doctrine has become a snare, bringing them to temporal and eternal ruin, and the blind, stupid people who helped the popes to carry out this unnatural rule later complained bitterly about the immorality of the papal celibates. In Luther's day, being a monk and leading a life of immorality were synonymous terms in the popular mind. This was one reason why Luther's father was so outraged when his Martin became a monk.

It is easy to say: I want to remain celibate, but no man can remain celibate and chaste without a special grace of God, Matth. 19, 10-12. Most of those who try it of their own choice lose faith and a good conscience. God, who said: "It is not good that man should be alone", is wiser than the Pope - even after he has become "infallible". It is a rebellion against the Creator's order and the laws of nature to declare: It is good that monks and nuns be alone, that is, celibate.

The Reformation, of course, was not begun for the purpose of enabling monastics to marry. Luther gave a serious warning to those who had no other reason for their zeal for the Reformation. Not the flesh, not the natural relations of men in worldly estates, but first and foremost the spirit was to be freed by the Word of God, which was now again preached purely, from the yoke of the papal commandments of men. It was not outwardly unbound and unrestrained that men were to be made by the evangelical preaching, but they were to know the truth, and the truth they knew would then of itself make them free. In this way, too, in many tender consciences of the time, the timidity of monastic vows was overcome. The poor people who groaned behind monastery men in their bodily misery and spiritual distress had been led by their ecclesiastical superiors to believe that they must keep their monastic or nun's vow of celibacy forever, because they had promised and affirmed it with an oath. As long as a monk or nun still believed they were doing a sin if they married, Luther did not advise them to marry; for their marriage would have been a sin to them because it did not come from their faith, even though marriage in itself is not sinful.

But where, through the power of the divine word of grace, souls had been freed from the spiritual tyranny of the pope's commandments, Luther did, however, counsel marriage with great earnestness. He also, even in his earliest sermons, for example, in the sermons on the Ten Commandments which he preached to the people at Wittenberg, and in his many controversy-

In his writings and letters, he emphasized the marriage state as a wholesome, necessary order of God. According to his teaching, all works done in the married state are holy works and pleasing to God in spite of the sin that always clings to us and with which one must struggle in the married state as in all other states. A housewife who nurses her children is infinitely higher to Luther than a nun who, in glittering, self-chosen devotional practice, wraps her idolatry in pious gestures. A householder who provides for his own in honest labor and presides over his Hanse's welfare is a true priest in his domestic circle, far superior to the barren monk who spends his time in mindless prattle in the prescribed pious exercises of his monastic rule, thanking God that he is not like other people. According to Luther's teaching, marriage is also a true school of faith, in which one learns to pay attention to God's word, to be self-willed, and to be a good man.

...and dissolute people in contempt. If he should marry, they would sneer: There you see what this godless monk has been after with his much-vaunted Reformation. He only wants to indulge his lusts, and his talk of the freedom of a Christian man is only a sham! The whole Reformation is a humbug!

On the other hand, Luther's friends also began to talk about a possible marriage of Luther. They thought that it was Luther's duty to become married, after he had written so clearly and convincingly and gloriously about the divine order of holy matrimony. He must, they said, by his marriage "make a perfect profession both in word and deed." Otherwise, people would say, Luther might be teaching other people, but he was not acting according to his own teaching. Also a noble lady, Argula von Stauffen, who had zealously advocated Luther's doctrine, wrote in this



Castle.

City Church.

University.

Wittenberg in Luther's time.

Tame, cultivate a sense of community, love and practice all that is honorable and well looked upon and well said, and judge joy and sorrow rightly in this earthly life.

A number of his best friends among the monks had already entered into matrimony, but Luther himself did not seem to think of such a step. From the Wartburg, where he had been taken from Worms for his safety, he wrote that no one would be able to induce him to marry. "I hope," he said, "I have come so far that by the grace of God I shall remain as I am." So Luther wished to remain a bachelor. Much more than he himself, other people were occupied with the thought of his eventual marriage. First, Luther's enemies, in the circle of these people it was hoped Luther would take this step. "If this monk takes a wife," they said, "all the world and the devil himself will laugh, and that one [Luther] will undo all his previous work." Luther's enemies planned long before Luther's marriage how they would make a great clamor throughout the world and declare Luther to be a carnally minded

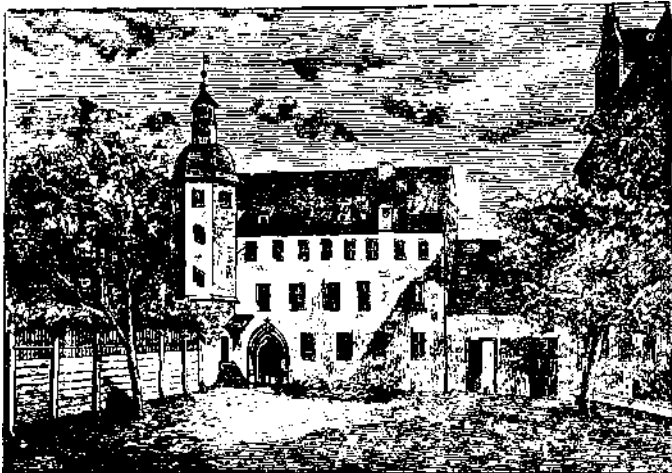
sense of Luther. So the complaint of Luther's friends was, as we would say in this country: Why don't you practise what you preach?

All this made an impression on Luther. He began to look at his marriage from the point of view of confessional duty. To his enemies he replied, "If I can, I will marry in defiance of the devil, and the angels shall rejoice and the devil weep." Later he often said that because the Pope mocked the divine order of marriage, he, Luther, had entered into marriage in order to mock the Pope's prohibition of marriage and to make it out to be invalid.

Soon Luther's friends also received the assurance that, in order to honor holy matrimony, he still wanted to become married before his departure from this life. For the time being, his uncertain situation in life held him back from carrying out this resolution. He considered himself condemned to death since the Pope had put him under ban and the Emperor under eight. For almost a year after the Diet of Worms he had had no permanent residence, for his stay at the

Wartburg could be made unsafe for him at any time. His situation was similar, even more dangerous, when he returned to Wittenberg in March 1522, against the wishes of his protectors, in order to save his work of reformation from destruction. At any time the imperial power might reach him there and put an end to his existence, or at least to his public activity. Under such circumstances one does not easily decide to marry. How Luther imagined his future marriage at that time, he told later in the circle of friends: "If I should have died unawares or had now lain on my deathbed, I would have had a pious maiden given to me in marriage, and to her I would have given two silver cups as a treasure and morning gift.

Man thinks, but God directs: this proverb is especially strikingly true in marriages. God's hand protected the work of the Reformation through strange entanglements between emperor and pope. No harm came to Luther. Two circumstances now led him to his marriage



The Augustinian monastery in Wittenberg.

Luther lived on the second floor, to the right of the

in more detail. First, his insufficient attendance at the Augustinian monastery at Wittenberg. Luther had given up his monastic life several years ago, but he still remained in the monastery, and as long as monastic brothers remained there with him to care for the physical needs of the monastery's inmates, it had little need, although the monastery's income declined sharply. But gradually the monastery became empty; one monk after the other turned to another profession, until finally only one remained except Luther, and even he was tired of monastic life. With the meals it was badly ordered; Luther had sometimes several days his breakfast, noon and supper on a piece of hard bread and a herring. His bed was not made, for he did not take the time to make it with all his work; it was hard and, because the bedclothes were not renewed, it had become foul-smelling. Luther's health suffered from this way of life; he visibly emaciated. His friends sing au to become seriously concerned about him. Amsdorf came especially to Wittenberg to tell him that he could not go on like this; he must now take the step and become married.

The other circumstance is connected with the fate of Luther's bride. About that next time. Dau.

Of our schools and educational institutions.

The groundbreaking ceremony at the start of construction of our Canadian Concordia in Edmonton.

With praise and thanksgiving to the gracious God who has so kindly guided us hitherto, we were permitted to commence the building of our new educational institution on the 20th of May, with a service of worship. Circumstances being what they are, the time for preparation for this event was very short, and the officials of the district could not be present; but, nevertheless, the ceremony passed off in a very impressive manner, and was attended by quite a number of visitors. The service was opened by D. J. C. Müller in the name of God, after which the congregation sang "Ein' feste Burg ist unser Gott." Müller said a prayer, read the 46th Psalm, and then, after the children of St. Peter's School had sung the hymn "Great God, we praise thee," delivered a German address. This was followed by an English song by the students, "Hieher hat uns Gott gebracht," and an English address by Dir. A. H. Schwermann. The latter then cut the first three spades in the name of the Triune God and called down God's blessing in German on the building thus begun. After a communal confession of faith, the Lord's Prayer and the subsequent blessing, the celebration came to an end with the singing of the hymn "Lobe den Herren, den mächtigen König der Ehren" and the final prayer.

After the ceremony, expressions of wonder and amazement were universally heard at the magnificent location of our property. The landscape in front of our property, clothed in springtime beauty, along the Saskatchewan River and beyond, presents to the eye a marvellous picture of the Creator Glory of our God. Excavations were begun at once the next morning. By the fall, God willing, the building should be completed.

After thirty years of sowing the precious gospel in western Canada, the establishment of a teaching institution - what a miracle of God's grace! Lord, we are too little of all the mercy and faithfulness which thou hast done to us! Not to us, O Lord, not to us, but to thy name give glory for thy mercy and worthiness! We ask all the Christians of our Synod also to include in their daily prayers this building now begun. May the Lord our God be kind to us and promote the work of our hands with us; yes, may he promote the work of our hands! O Lord, help! O Lord, make it prosper!

A.H.S.

Our preaching ministry and school ministry candidates this year.

The last "Lutheran" already brought the news that in this year's distribution of candidates for 173 preaching positions only 102 candidates for preaching positions were available and for 82 teaching positions only 46 candidates for school offices, so that 71 preaching positions and 36 teaching positions had to be postponed. We now give details, the names of the candidates and the places to which they have been appointed.

St. Louis Seminary.

The following 88 candidates are taking their exams in our local institution this year:

C. Adler.

J. Bajus.

P. Affeldt; Ash Grove, Nebr. J. Bauer; Chapoco, Brazil.

C. Ahlbrand; Cleveland, O. H. Baxmann; Pine River, Wis.

E. Ahrendt.

A. Becker; Serra Grande, Brazil.



Faculty and candidates from our seminary in St. Louis.

The numbers under the pictures of the candidates correspond to the order on the attached name list.

C. Berner; Los Angeles, Cal.
 A. Beyer; Cameron, Tex.
 P. Böcker; Detroit, Mich.
 P. Brewer; Taylorville, Ill.
 R. Brewer; India.
 I. Brehm; Gilman, Wis.
 W. Broders; Kansas City, Mo.
 A. Brünger; Elkhart, Kans.
 M. Burgdorf; Stamsord, S. Dak.
 M. Clausen; Blumenau, Brazil.
 C. Clausing; Amy, Kans. E. Duffel;
 Pittsburgh, Pa. G. Dussel; Selman, Okla.
 P. Eckert; India.
 F. Elze; Alto-Parana, Argentina.
 E. Fehlau; Lewiston, Me.
 A. Fröhlich; Goose Creek, Tex.
 A. Fuerbringer.
 G. Gesell; Bridger, Mont.
 M. Gerike.
 P. Gose; St. Louis (Negro Mission).
 R. Hahn; Clinton, La.
 G. Hatred.
 O. Herrmann; Peace River, Alta.
 E. Holstein; Max, N. Dak.
 H. Honold.
 P. Jürgensen; Kansas City, Kans.
 C. Kaiser; Milwaukee, Wis.
 C. Killinger; Inlet, Quebec.
 R. Klöhn; Zerkel, Minn.
 L. H. Köhler; Geelong, Australia.
 A. Kolke; Oregon (Mission).
 V. Kollmann; Amarillo, Tex.
 D. Force.
 G. Kreft; Alabama (Negro Mission).
 E. Kriewaldt.

W. Krug; Proctor, Minn.
 R. Kühnert.
 W. Kutch; Detroit, Mich.
 P. Lang; China.
 E. Lange; Guanajuato, Mexico.
 R. Lange; New Braunfels, Tex.
 J. Mater; Oregon (Mission).
 H. Malotky; McGrath, Minn.
 H. Marth; Camrose, Alta.
 M. Matuschka.
 I. Mencke; Apache, Okla.
 L. Mönking.
 I. Merz; Power, Mont.
 H. Möhring; Conventos, Brazil.
 F. Neebe; St. Louis, Mo.
 H. Niermann; Chambers, Nebr.
 C. Peters; Colorado (Mission).
 C. Polster; Walker, Minn.
 M. Reetz; Wheels, Mo.
 M. Reinke.
 W. Reuning; Manchester, N. H.
 W. Röhrs.
 H. Rose; Warrenton, Mo.
 P. Schedler; Johnstown, Wis.
 C. Schildt; Rolla, Mo.
 W. Schmid; Mogul Vernon, Ill.
 C. Schröder; Manitoba (Missions).
 H. Schroeder; San Francisco, Cal.
 C. Schulst; Lucas Gonzales, Argentina.
 H. Schulz; India.
 W. Schwab; India.
 E. Schwankt; Santa Rosa, Brazil.
 C. Stephan.
 T. Stolp; China.
 M. Studtmann; Hooker, Okla.

O. Tisza; Oakland, Cal. (College).
 A. Thomas; Albany, Ala.
 R. Tröger; China.
 A. Weber; New Memphis, Ill.
 F. Werth; Bateman, Sask.

H. Wiederanders; Bordenave,
 Argentina.
 A. Wolter; Niobrara, Nebr.
 M. Pauk; China.
 W. Zabel; Oakes, N. Dak.

Kand. Bajns is from the Slovak Synod and will be called there. Kand. Kriewaldt is from the Australian Synod and will follow a calling there.

Those whose names are not followed by a place will not take up office this year, but will either continue their studies, partly here in our Graduate School, partly in other institutions, or, because of the need of the church, will do temporary work in order to study here for a fourth year next year. In addition to our candidates, there are the following ten who have already finished their studies here in earlier years and have in part continued their studies, five of them in our Graduate School. These have also been assigned professions:

W. Buszin; Springfield, Ill (Seminars).
 C. Cberhard; Roanoke, Ba.
 C. Gübert; Okmulgee, Okla.
 T. Harms; Emblem, Wyo.
 R. Jesse; Houston, Tex.

A. Klinck; High Falls, Quebec.
 O. Marohn; Bergland, Mich.
 G. Otte; Imperial, Nebr.
 W. Better; Moundridge, Kans.
 C. Zehnder; Hvingstvn, Kans.

Two candidates who had finished here in former years obtained and accepted professions some time ago, E. Platz, who had returned from temporary service in South America, to Milwaukee, Wis. and Elmer Miller, who had continued his studies, to Cleveland, O.



Faculty and preaching candidates in Springfield.

Springfield Seminary.

In Springfield 17 candidates will take their exams. In addition, there are the candidates E. Körber, who studied for a year at another institution, and H. Peimann, who had to interrupt his theological studies in St. Louis for a number of years because of an eye disease, but was now able to finish them at the faculty in Springfield.

Their names and the places where they will work are as follows:

W. Adam; Delano, Cal.

R. Beckemeier; Detroit, Mich.

A. Beversdorf; Breitung, Mich.

W. Brockopp; Sebeka, Minn.

G. Herbst; Locksley, Ont.

A. Klamt; New Orleans, La.

Klausmeier; Eden Valley, Minn.

L. Lauser; Morse Valley, La.

R. Malte; Wartburg, Tenn.

H. Middendorf; Larsen, N. Dak.

O. Riemer; Flint, Mich.

P. Schulz; Lancaster, Kans.

E. Spruth; New Rockford, N. Tal.

H. Stahnke; Jona, S. Dak.

A. Ullrich; Nevada (Mission).

W. Wentzlauff; Vancouver, B. C.

A. Weffel; Erechim, Brazil.

E. Körber; Chaffee, Mo.

H. Peimann; Cisco, Tex.

to share. In most mission festival sermons, far too little information is given about mission. Here we have a booklet that has no equal in our synod. Here we have the far-flung missionary work of our dear Synod so beautifully and vividly brought before us. God bless the writers of this paper! About two weeks before I distributed the paper, but had read it myself beforehand, so I could recommend it with a warm heart. As far as we could ascertain by inquiries, most of the members had read it before. Yesterday we celebrated our mission feast. Our envelopes had been distributed. The audience was not as large as in former years, for we have become considerably fewer through moving away, and the crops are suffering from the cold and drought. Nevertheless, the collection was over thirty per cent better than ever before. We are convinced that 'Matheteusate' has done a good part to increase the offerings. May the dear Saviour of the world bless it wherever it is read attentively and with a prayerful heart! In addition to God, thanks are also due to our co-workers for their zeal in the work of the Lord

Another victory for the just, good cause. On June 1, our state's high court declared the Oregon School Code unconstitutional. That law required that all children in the state between the ages of 8 and 16 attend a state school. Such a law, as has often been pointed out in *The Lutheran*, violates the civil and ecclesiastical liberty guaranteed by our state's constitution. If it had stood, it would have put an end to our parochial schools in Oregon, and the school unions, which are found everywhere, would have gained courage to charge the people with similar laws in other states. But the Washington Supreme Court ruled, unanimously, that the freedom of parents and guardians to determine the education of the children under their care must be preserved, without any undue interference from the state. Again, we call this a victory for the just and good cause. And we all want to thank God from the bottom of our hearts that he has once again destroyed the attempts of our school unity. L. F.

Domestic.

Does God punish sin? We are living in a time of tremendous visitations, severe plagues, many earthquakes, and other extraordinary evidences of the power and wrath of God. Whoever seriously examines the events of the day will not be able to judge otherwise than that the "last time" has come, of which the Saviour says: "And there shall be pestilences, and grievous times, and earthquakes now and then. Nevertheless the world insolently denies that the great punitive visitations of God are really proofs of His wrath and exhortations to repentance. An English journal recently reported of an influential Mohammedan in China, who five years ago, with many of his fellows, wanted to undertake a "holy war" against the Christians. He stayed in a large rock cave, but during the night a great earthquake occurred, by which he was killed with two hundred thousand others. The paper pointed out that by this miraculous work God thwarted the purpose of this enemy of the Christian church. A reader of the paper objected to this application and wrote mockingly that it would be ascribing little understanding to God if one wanted to claim that he had destroyed two hundred thousand innocent people for the sake of a few wicked people. He pointed out the words of Jesus: "Or do you think that the eighteen, on which

the tower of Siloam fell, and slew them, were guilty before all men that dwell at Jerusalem?" Luk. 13, 4. According to him, this saying is a proof that we should not look for evidence of God's wrath in the great visitations that come upon men.

But in this he is mistaken. Christ himself points out to us that war, pestilence, earthquakes, and times of trouble are God's punishments of wrath. Of the days when Jerusalem was besieged and laid waste, He judges, "For these are the days of vengeance, that all things which are written should be fulfilled," Luk 21:22, and adds, "But woe unto them that are with child, and to them that give suck in those days! For there shall be great distress upon the earth, and wrath upon this people," v. 23. These words of Christ are authoritative for all Christians. However, let not such sinners, who are not terribly punished before others, think themselves better than those whom God makes examples of his vengeance. This is what the Saviour wants to teach us with the words from the tower in Siloah. In fact, it is true that all men deserve God's eternal punishment for their sins. Therefore, when they see how severely God punishes sin in some, let them beat their breast and pray, "God, be merciful to me a sinner!" Blessed is he who recognizes this in time!

J. T. M.

The Christian Conscience Crusade. In many church communities in our country a "crusade" has been undertaken to awaken the Christian conscience. This movement originates from the Prayer League, through fervent prayers, in which all the members of the The people must join in this movement if they want to control the evil in the country. To all who call themselves Christians, the call goes out: "If you have any need that lets out of your heart, or if there is any social evil, write to us, and we will help you pray. Where intiiier it goes, prayer evenings are set up, and one storms heaven, as it were, with one's prayers.

We do not want to deny that the members of this movement are serious in their efforts. This is clear to all of us: we must all pray more than is done. Nor do we wish to deny that many of them are truly sincere Christians. But this we would confidently advise our readers, that' they keep aloof from this movement by all means. It is a Unionistic and rapturous spirit out of which the Christian Conscience Crusade is woven.

J. T. M.

The "New Christianity". One often hears this expression now, and likes to draw comparisons between "the Old and the New Christianity," naturally in favor of the latter. "Old Christianity" - they say - was very much on its word, quarreled over trifles of doctrine, was unloving and spiteful, and neglected the works of Christian mercy. The "new Christianity" holds out less on doctrine, does not quarrel at all about what a man believes, but is all the more loving, bounteous, and mission-zealous for it.

We readily admit that we "old Christians" have lacked in many things. Above all, we did not pay enough attention to the noble pearl of the Word of God. This is certainly a fault of those who adhered to the "old Christianity. In addition, they often lacked works of love and mercy. Even Christians are not perfect, but must always confess and pray, "Lord, help my unbelief. Mark 9:24 But where faith is not strong, life is weak. Thus it has come about that many a missionary opportunity has not been heeded. But these shortcomings are not due to the "old Christianity, which was based on the

The "old Christianity" is therefore not to be blamed, but to the fact that the Christians did not follow the word of God because of the weakness of their flesh. The "old Christianity" is therefore not to be blamed. But the "new Christianity" is to be blamed. For that is no Christianity at all. A Christianity that does not hold to God's Word and asks nothing of what anyone believes is of the devil.

J. T. M.

Writings on religious education are sent free each year by the Boston University School of Religious Education and Social Service to all who ask for them. This school is under the direction of the well-known American educator, Prof. Walter S. Athearn. In part, it is his own writings on education that are being sent out from Boston to the world. Athearn has spent many years on questions about the religious education of children in our country, but what he proposes about this no Christian can agree with. One of his proposals is for the establishment of so-called community churches. According to this plan, all the Protestant churches in a city or district would get together, eliminate their doctrinal differences, agree on certain doctrines which they would profess, and thus establish a great church fellowship, united in faith and confession. In this way Athearn thinks he can solve the problem of religious education because it would eliminate all doctrinal differences and they could easily agree on a plan for religious education. This unionist plan, however, would eventually destroy all of Christianity, leaving only a few moral issues. From such religious education God preserve us! J. T. M.

Prayer for the deceased. The Roman Church, as is well known, makes it obligatory upon her "faithful" that they pray for their departed. In order to deliver the poor souls from purgatory, the bereaved must have "Mass said" by the priest. These Masses, according to the Pope's judgment, have the peculiar power of bringing relief to the suffering souls and shortening the time of their agony. The Jews also prayed for their dead, 2 Macc. 12, 48 ff. Now it is desired to introduce prayer for the departed also in some Protestant ecclesiastical communities, as, for instance, in the Episcopalian. In this sect, however, the effectiveness of such a prayer is not yet clear, but prayer for the dead is at least considered a beautiful custom, which awakens a certain reverence for death.

We are not surprised that Protestant communities also favor prayer for the dead. However, such prayer is not in accordance with Scripture. Holy Scripture gives us neither command nor promise nor even example of it. Also, according to God's Word, it is foolish to pray for the dead, since the souls of the faithful are in God's hand, in Paradise, where no torment touches them any more, Weish. 3, 1; Luk 23, 43, while the souls of the ungodly are in eternal torment, Luk 16, 26, from which there is no salvation. After all, we are not surprised that Protestants also want to join in this Roman and Jewish bad habit. For this bad habit was borrowed from paganism, and is found where the Scriptural doctrine of justification by grace alone through faith in Christ's merit has been abandoned, and where, therefore, people want to be saved by their own merit. This is true of the Jews and Romans as well as of very many Protestant church communities of our day. One wants to attain blessedness by "good works." But he who relies on good works can never be sure of his blessedness, since the evil conscience always asserts itself in spite of all Pharisaic self-restraint. One

therefore resorts to a new "good work", namely prayer for the dead. But this is a teaching of which the Savior says: "They serve me in vain, because they teach such doctrines, which are nothing but the commandment of men", Matth. 15, 9. But of those who depart from this world in faith in Jesus Christ, the Scripture says: "Blessed are the dead who die in the Lord from now on. Yea, the Spirit saith, that they may rest from their labors: for their works do follow them." Revelation 14:13

J. T. M.

Instand.

The Peasants' War. Four hundred years have passed since the bloody spectacle of the Peasants' War took place in Germany. This is a sad period in the history of the German people. The peasantry in Germany, however, had cause to complain at that time. The peasant was poor, without rights, subject to the secular and ecclesiastical landlords as serfs, and oppressed by heavy services and duties. In twelve articles the peasants laid down their demands for the improvement of their situation. Many of these, such as the fair preaching of the Gospel by self-elected pastors, the abolition of tithes, the abolition of the landlords' hunting and forest rights in favor of the peasants, the suppression of the usury of the Jews, the reduction of the rate of interest, the representation of the peasants in the estates, the free choice of confession, etc., were just, and Luther exhorted the princes and rulers to meet them halfway and to grant them all just demands. But when Thomas Muenzer, the "prophet of murder and the spirit of the red," as Luther called him, a fanatical zealot, wanted to know nothing of understanding, but preached a complete war of annihilation against church and state, property and society, and consequently the furious and fanatical peasants went scorching and burning through the German lands and set fire to everything, Luther intervened, and in his pamphlet "Against the Robber and Murderous Peasants" he appealed to the authorities to put to the sword the "murderers and desecrators of God". On May 15, 1525, the "peasant battle" took place near Frankenhausen. Eight thousand Peasants were slain, the rest captured and executed. Thomas Muenzer was whipped with twenty-five henchmen. In Alsace, the Duke Anton of Lorraine, at the head of French mercenaries, had eighteen thousand peasants cut down at Zabern on May 19, 1525, who had surrendered to him. On the mortuary chapel at Lupstein one can still read the words that commemorate this shameful atrocity: "Is this not a special lament? Eighteen thousand in one day!"

We remember this incident because Luther is also blamed for the peasant uprising. In this accusation, however, the Romans do not remain consistent. On the one hand, they accuse Luther of being cruel to the despised peasants and of being responsible for their terrible treatment; on the other hand, they accuse him of rebelling against the authorities, which led the peasants to revolt. Both accusations are unjust. Luther was both a sincere friend of "the common man" and an honorable citizen and subject of the authorities who had power over him. That the terrible Peasants' War broke out was the work of fanatical enthusiasts, through whom the devil not only wrought great mischief in the German Empire, but also did great harm to the glorious work of the Reformation. This must not be disregarded when reading or telling the story of the Peasant War.

J. T. M.

worked in the vineyard of the Lord for forty-two years in the state of Minnesota, two years in Wellington, eight years in Blue Earth, seventeen years in Good Thunder, and fifteen years in Friberg. He was a gifted preacher and a faithful pastor.

Born in the province of Posen, Germany, he came to America when sixteen years of age, and some years later entered the seminary at Springfield, Ill., where he was graduated in 1880. In 1922 he resigned because of ill health and settled in Elizabeth, Minn. About a year before his death he suffered a stroke from which he never fully recovered. He died April 17, at the age of seventy years.

At his funeral Fr. A. Bartz delivered a German funeral oration on Luk. 2, 29-32, while the undersigned spoke in English. Six of the many officiating brethren who had turned out for his funeral service carried the body.

He is survived by his wife Auguste, née Dallmann, with whom he lived forty-two years in happy wedlock, five daughters and three sons, one of whom is in the preaching ministry.

W. Friedrich.

Teacher August Bäder passed away suddenly in faith in his Saviour on April 11, having been at the Good Friday service and partaken of Holy Communion the night before. After graduating from our teacher's seminary at Addison in 1879, the congregation at Elmhurst, Ill. called him, of which school he was a board member fifteen years. He then answered the call of Christ Church at Cleveland, O., to its senior class. After nineteen years of faithful work in that school, he found it necessary to resign his office temporarily on account of illness. After recovering, he continued to serve in various parochial schools in our city for the past twelve years, making a total of forty-five years in the school service. The excellent teaching gifts bestowed upon him by God he utilized with right fidelity and conscientiousness in feeding the lambs of JEsu. With great participation his faded body was carried to its last resting place on April 14 in certain hope of the resurrection to eternal life, Fr. Dannenfeldt held the English and the undersigned the German funeral oration. His age he has brought to 70 years, 8 months and 10 days. His wife, three sons, four daughters, three brothers and one sister mourn his departure. God grant us in mercy many pious and faithful teachers, such as the deceased was! F. J. Keller.

Klaus Peters, for nearly fifty years a solid and experienced teacher in our parochial schools, passed from this temporal life on May 6 and has gone to the rest of God's people.

Born in Schleswig-Holstein, Germany, July 19, 1848, he came to America when eighteen years of age, and immediately entered our teacher's seminary at Addison, Ill. After passing the examination he served the following schools in order: first one of our schools in Milwaukee, then the school of St. Martin's parish in Baltimore, St. Matthew's parish in Philadelphia, and the First St. Paul's parish in Pittsburgh. In 1919 he retired from the ministry.

The funeral service took place on May 9. Father E. F. Brand said the German prayer. The undersigned, pastor of the English Trinity congregation, with which the deceased was affiliated, preached the sermon based on Luk. 2, 29-32. God comfort the bereaved with his eternal consolation!

W. Dale.

New printed matter.

Doctrine and Defense. 71st Ann. June, 1925. anniversary number. 88 pages 6X9-Concordia Publishing House, St. Louis, Mo. price: 40 cts. net.

The "Lutheran" in its last number brought news of the celebration of the anniversary of the office of Pros. D. F. Pieper's. Fifty years ago he was ordained and entered the preaching ministry; forty-seven years ago he came to our institution and has taught here ever since. From the very beginning he has also written for our papers, namely for our theological journal, "Lehre und Wehre". From his first article in 1880 to the last number of the last volume, where he published the article on the great papal fraud indicated elsewhere, he has brought to print no less than 150 articles in this journal during these forty-five years. In recognition of this his skilful and faithful work on "Doctrine and Weirs" his colleagues have dedicated to him a special number of this journal on his anniversary, nine rounded articles. This is followed by a short biography and an index of his articles. This anniversary issue, which contains nothing else, is also especially available at the price indicated. The titles of the nine articles are: "Luther's Sayings on the Book of Esther"; "Luther's Church Ideal and the Missourian Church Principle"; "On the Chronology of the Exodus"; "Doctrinal Advancement and Doctrinal Destruction"; "The Scriptural Doctrine of the Real Presence of the Body and Blood of Christ in Holy Communion in Contrast with the False Communion Doctrine of the Reformed Church"; "The English Bible"; "The Doctrine of Redemption and Reconciliation in the Epistle to the Ephesians"; "The Pre-Israelite Psalms - the Historical Basis for a Readjustment of the Higher Critical Theories Concerning the Psalter"; "The Remnant of Israel, or the True Israel." L. F.

Luther's writing "A simple way to pray". 32 pages 5x7¹/₂

Price: 10 Cts.

God's kingdom, the Christian's hope and the world's dreams. Chiliasm in the light of the Bible. By Heinrich Ebeling. 82 pages 5¹/₂x8¹/₂. Price: 35 Cts.

The great world and human deception by the papal Jubilee.

By O. F. Pieper. 16 pages 5/2X7¹/₂. Price: 10 Cts.

The great homesickness. By D. C. M. Zorn. 10 pages 5Z¹/₂x7s4. Price: 10 Cts.

Two Biblical Bolksschauspiele of the Reformation Era. A lecture by Pros. D. Dr. O. Clemen. 24 pages 5s/sX7¹/₂. Price: 10 Cts.

These are the latest publications of the well-known enterprising publishing house of Johannes Herrmann in Zwickau, all available through our Concordia Publishing House. No. 1 is a beautiful writing of Luther in new display. Luther gave these instructions for praying to a friend, the master barber Peter, and begins with these words: "Dear Master Peter, I give it to you as well as I have it, and as I myself keep with praying. May God make you and everyone better! Amen." - No. 2 is a new edition of a writing by Dr. Ebeling, who died last year. It shows how chiliasm, the doctrine of a thousand-year earthly kingdom, has no basis in Scripture. The more, especially in recent times, this enthusiasm raises its head again, the more necessary is such a calm, factual exposition. - No. 3 is the reprint of an excellent article by D. Pieper in our "Lehre und Wehre," which shows quite clearly and distinctly how the Pope this year is again fooling the world and the Church with his Jubilee Year, and which at the same time points to the true Jubilee Year, which is opened by Christ and in which all sinners obtain forgiveness of sins through faith. - No. 4 is a warm, beautiful biblical reflection by D. Zorn on the scriptural word 2 Cor. 5, 1-8 about the right homesickness of believing Christians, which will especially refresh our old and aged Christians and is printed in large letters especially for them. - No. 5 is a lecture on two biblical folk plays of the Reformation period, given by a scholar who is well versed in this field. But this lecture presupposes readers who are just interested in this matter, which is somewhat remote to most, and who are already somewhat acquainted with it. L. F.

Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1924. Concordia Publishing House, St. Louis, Mo. 192 pages 5¹/₂x9. Price: tzl.00.

This is the so valuable "Statistical Yearbook" of our Synod, which Fr. E. Eckhardt has again compiled with great diligence, from which we have already brought quite a number of communications and will bring still more. But such communications are only excerpts. The whole book, even if it consists mostly of figures, is indispensable for anyone who wants to gain an exact insight into the external state of our Synod, its congregations, missions, teaching institutions and other works. L. F.

The grace that seeks to save Judas, who is driven by fear, seems to us more powerful than the grace that pursues Peter, who is moved by fear of man.

There is no increase of sin that is not overcome by grace. Sin has a terrible power. The wickedness of the human heart can become truly diabolical. The devil had gone into the traitor Judas. The chiefs of the Jews who brought Jesus to the cross were moved by the power of darkness. But there is no sin from which grace must stop, to which the grace of God failed. Where sin becomes more sinful, grace proves to be much more merciful.

Even if the sinner is not saved, as in the case of the sin against the Holy Spirit, we must not doubt the grace of God, who was so eager to save even in such a case. Jerusalem, the murderer of prophets, increased her sin to the murder of Christ. In the murder of Christ the sin of the world reached its climax. There men laid their nefarious murderous hand on God Himself, on their Lord and Creator. But even this sin was surpassed by grace. Jesus's tears over Jerusalem prove how mighty was the gracious desire of His heart for the salvation of Jerusalem. His intercession on the cross shows that the divine High Priest also interceded for the sins of His murderers. After the resurrection of Jesus, the Pharisees and the rulers of the Jews were also earnestly and powerfully offered the salvation that Jesus had purchased for all the world through the preaching of grace by the apostles.

Why is grace more powerful than sin even in its most perfect effect? Because sin is a finite, a creaturely power, but grace is an infinite, a divine power and authority. If we wish to form a faint idea of the greatness of God's love and grace, we must, with Luther, think of a fire reaching from earth to heaven, and compare with this immense sea of flame the grace of God. God's love and grace is as great and powerful as he himself.

Since neither end nor goal is found in
God's love, I lift my hands to you,
Father, as your child: Please, will you
give me grace,

Thee from all my power To
embrace day and night Here in all
my life, Till after this time I praise
thee and love thee for ever.

Luther's Marriage.

To commemorate June 13, 1525.

2.

Since Easter Tuesday (April 7) 1523 a nun lived in Wittenberg who had escaped with eleven other nuns from the Cistercian monastery at Nimbschen near Grimma, about fifty English miles southeast of Wittenberg, on the Saturday before Easter (April 4). She was born at Ligendorf, about fifteen miles south of Leipzig, on January 29, 1499, and was therefore twenty-four years old at the time of her arrival in Wittenberg. Her parents were of noble birth; her father's name was Hans (or Jan) von Bora, and her mother Katharina, née von Haubitz. From her mother the nun had received her baptismal name. When little Käthe was five

years old, the mother died, and the father, who was impoverished, brought the child about the year 1505 to the Benediktinerineu in the monastery school at Brehna. Haus von Bora married for the second time in 1505. At the request of her stepmother Margareta, and because her father's financial situation was getting worse and worse, little Käthe was brought to the above-mentioned monastery in about 1509, in order to become a nun there and in this way "to be provided for life". This convent accepted those who wanted to become nuns free of charge, and there were already two of Käthe's relatives there, namely Margarete von Haubitz, who had just been elected abbess, and Käthe's aunt Magdalene von Bora. This is the "Muhme Lene", who later played quite a role in Luther's family life; for she had moved in with them after Käthe's marriage to Luther.

On October 8, 1515, the sixteen-year-old Katharina von Bora had "taken the veil" as the "bride of Christ" in the monastery at Nimbschen, that is, she had been formally consecrated as a nun for life. Then the Reformation had come, and the Protestant doctrine had also penetrated behind the walls of the monasteries and had found many enthusiastic followers there. Together with other nuns, Katharina von Bora had "most humbly petitioned her parents and friendship for help in getting out of the convent"; but her pleas had found no hearing. Similar petitions had been written from other convents. When these stories became widely known, they caused great displeasure throughout Germany at the hard-heartedness of the relatives. Luther wrote in January 1523: "In particular, I humbly beg you, dear lords of the nobility, to help your friends and children out of their dreadful, dangerous condition! Remember that they are human beings just like you!" At that time, however, Luther thought neither of Katharina von Bora, whom he had never seen, as his future wife, nor of marriage in general.

That the two found each other came about in this way: Torgau is not far from Nimbschen, and the local councillor Leonhard Koppe, a friend of Luther, often had commercial dealings in the Nimbschen monastery. On that Saturday before Easter he had to take empty herring barrels on his way home to Torgau. Behind these barrels twelve courageous nuns, who had long since tired of the monastery life, had managed to hide and thus happily make their way to Torgau. Three of them then found their way to their relatives in the Reformation-friendly Electorate of Saxony. The remaining nine, however, came from the Duchy of Saxony, which was hostile to the Reformation, and could not dare to take refuge with their own. Councillor Koppe decided without further ado to bring these nine to Wittenberg, so that Luther could create a council. That Luther himself participated in this escape of the nuns as an accomplice is not proven; but it is a fact that he favored such attempts at liberation.

Luther had no means to provide personally for the maintenance of the escaped nuns. He used to say that the begging bag, with which the monks used to travel through the country and beg their monasteries richly, had got a big hole through the Reformation. Luther helped himself in such a way that for the time being he placed the nine nuns in respectable bourgeois houses.

families of Wittenberg. He also appealed to his friends for help for them. He wrote to Spalatin: "You ask what I will do with them. 2 First I will write to their relatives to ask them to take them in. If not, I will see to it that they are otherwise accommodated. For it has been promised me by some. I will also marry some of them, if I can. Their names are: Magdalena Staupitz, Elsa von Canitz, Ave Groß, Ave Schönfeld and her sister Margarete Schönfeld, Laneta von Golis, Margarete Zeschau and Katharina von Bora. These are the ones who really need mercy, in whom Christ is served. But they have come off quite strangely. But I beg you to do a work of love and beg some money for me from your rich courtiers, so that I can feed them for eight or a fortnight, until I can bring them back to their relatives or to those who have given me the word on their behalf." Amsdorf suggested directly to Spalatin that he might send Mag.

faithfully when he returned to Nuremberg. It was also said that his noble parents did not like this match. Then Luther had intended Käthe for the Wittenberg professor D. Glatz, who was about to take up a pastorate in Orlamünde. But Käthe refused to take him; she seems to have judged him correctly, for the man later revealed himself to be an unfair character.

In her decided refusal Käthe had declared before Amsdorf that fie did not refuse to become legitimate if she could get a man like Luther or Amsdorf. This has been interpreted by some as a proposal that fie had made to Luther. But this view is wrong: Käthe, in accordance with her decided character, had only wanted to say clearly and firmly that she would not take Glatz, and the remark about Luther or Amsdorf was intended to give the reason why she did not want Glatz. Her explanation was not understood also at that time in such a way as by later historians.



D. Martin Luther.
After the painting of Kranach from 1529.



Luther's wife, Käthe.
After the painting of Kranach from 1529.

dalena Staupitz, the sister of the famous Augustinian vicar general D. Staupitz, through whom Luther had been called to the University of Wittenberg. Finally, as late as April 1523, Luther published his paper, "Ursach' und Antwort, dass Jungfrauen Klöster göttlich [that is, by divine right] verlassen mögen." He did this to defend his reception of the escaped nuns against malicious gossip.

All the nuns except Katharina von Bora had soon been provided for and had moved away from Wittenberg. Käthe had first found accommodation with Magister Philipp Reichenbach, who later became mayor of Wittenberg. Soon, however, she moved in with Lukas Kranach, the most famous painter of the Reformation period. She had been well taught in the monastery schools and could be considered an educated lady. She was not beautiful. Luther also looked for a husband for her. Käthe had taken a liking to a patrician's son from Nuremberg, Hieronymus Baumgärtner, who studied in Wittenberg, but the young man did not stay with her.

The situation with Luther at that time was zero, as I described two weeks ago, and Luther was prompted by the described situation in which he found himself and by the urgent advice of his friends to consider the idea of his marriage. There had been no such thing as a love affair between him and Katharina von Bora, and neither the forty-two-year-old Luther nor the twenty-six-year-old Käthe was fitted for the ordinary affections between lovers. But both had learned to appreciate and esteem each other. As soon as a decision had ripened in him, Luther did not hesitate long to carry it out. He did not consult his friends and colleagues about his marriage, probably because he foresaw that they would be divided. In the early days of May he seems to have come to an understanding with Katharina von Bora. On June 2, he exhorted the Elector Albrecht of Mainz, who was also a prince of the church, to enter into matrimonial union, remarking, "Where my marriage to His Elector-

I would be willing to trot out before His Electoral Grace as an example, since I otherwise have in mind, before I leave this life, to let myself be found in the marriage state which I consider required by God.

Then, on June 13, Luther's marriage to Katharina von Bora took place in the monastery where Luther lived. The city priest Bugenhagen performed the holy act, and witnesses were Provost Jonas, jurist Agel and councillor Lukas Kranach and his wife. On June 14 the friends were gathered around Luther and his Käthe for a happy, simple meal. On the 27th of June a larger wedding feast followed, to which Luther's parents and other friends from Mansfeld had also appeared. Old Hans Luther was now reconciled to his Martin. But Luther's friend Philip Melancthon was not at this celebration: the anxious man had become almost hysterical about the consequences of this marriage

Out of the million and for the million.

From the land of the pampas.

In Buenos Aires, Argentina, services are now held in the adjoining room of a chapel which a church community of other faiths has, with great kindness, made temporarily available. But a church locale of our own is an imperative need. The missionary congregation in the capital of Argentina is still too small and financially too weak to undertake a building on its own, and the other congregations are at present busy with another larger undertaking. But the city of Buenos Aires, with its two million inhabitants on the La Plata River, is of such importance as the gateway to the country and as a base of operations that for this reason alone a man must be there, and a place of worship should not be lacking.

The mission in Argentina is visibly blessed by God.

Under the work of JEsu's messengers, who conduct their ministry with as much earnestness and zeal as courage and joy, a healthy church life develops more and more, and decided Lutheranism consequently gains more and more a form.

Our missionaries are surrounded on all sides by false teachers who do not allow them any rest, but always force them to fight anew. To accomplish their task, our brothers must always wield sword and trowel. But God confesses them and makes them win new victories.

How much effort and sweat the mission costs, but also how the conditions change in the course of a few years, is shown by a letter of Father G. O. Krämer, in which the following is reported: "Last November I again received a considerable number of confirmands.



Plaza de Mayo in Buenos Aires in lights on national holidays.

for the cause of the Protestant Church Reformation, as he pictured it. What blasphemies the Romans would now cry out about the apostate monk and the runaway nun, etc.! Luther's colleague Schurs also made angry speeches about this marriage. But the mass of the Wittenberg citizenry and, when the news of Luther's marriage flew through Germany, also the mass of the German people approved of Luther's step as an act of faith and confession and rejoiced in the Reformer. It came about as Luther had said: the angels laughed and the devils wept. Many honors, gifts of money, and other gifts were offered to the new couple on that June day.

How this significant marriage has developed and of what importance it has become for the Protestant Church and Christianity, I will, God willing, tell something of this later in the course of this year.

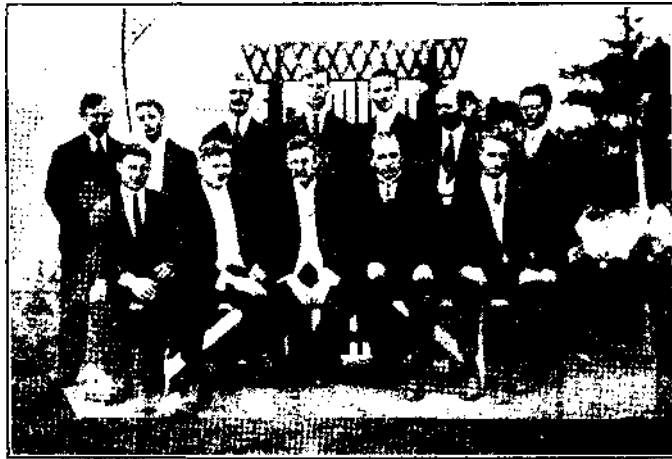
Dau.

We Christians are to regard the marriage state as the greatest state of all.
(Luther.)

mieren, and at the end of the school year we counted 45 schoolchildren. Precise school statistics in my field show that five years ago barely 5 percent of the children between the ages of six and twelve received even the slightest instruction in religion and in reading and writing German, whereas now 56 percent attend our two religious schools. Where five years ago people were of the opinion that Christmas could not be celebrated because of the harvest, last Christmas we had four well-attended festive services. Of course, it was not easy to pull this off. From Friday to Tuesday evening before Christmas I was on the road; on the 24th a children's service was held here in the evening, and on the 25th the main service. Immediately after noon we went thirty-five miles in great heat to La Loma, where another festive service was held in the afternoon, and a second children's service in the evening. At half-past two o'clock on Friday morning I came home. Some hours afterward a funeral was announced, the third since the 23rd of December."

Among the fruits that the preaching of the Word brings is the effort of the Christians there to raise the necessary funds for their church budget themselves, and

the willingness of the mission churches to make sacrifices, even collectively, for the building of Christ's kingdom in general. The fact that these fruits are found in the mission churches could be illustrated by various examples. One may be mentioned here. The harvest was a failure in the area this year. Money is therefore scarce. The missionary feels that the income of his people will not, on the whole, rise above 900 pesos (a little over \$300) this year. The prospects of undertaking the construction of a proposed church and school building, to be later enlarged into a modest dwelling for the missionary, did not therefore seem favorable to execution. But with good will, many things can be done that cannot be done without it. Trusting in God, the people were determined to go ahead after all. M. Berndt writes about the realization of the plan: "I said earlier that I had been given a lot of joy in my work lately. This did not happen primarily through the fact that something is now progressing externally, but through the fact that some members have taken up the cause so enthusiastically and have made quite commendable efforts. Most of the building materials, all the bricks,



The Pastoral Conference of Argentina.

From left to right, seated: pastors A. Kröger, A. Wächter, A. T. Krämer, C. Trünow, G. O. Kramer; standing: pastors H. Gehrt, B. Ergang, M. Berndt, J. Strelow, G. Hübner, C. Schutt, C. Wolf. - The last emissaries are not yet on this picture.

more than half of the necessary sheet metal, and also some of the necessary wood have given limbs for the most part. This came about in this way. Of course, our church building fund had to be provided with gifts in order to be able to carry out the construction. But now there was so little cash among the people. But one could get credit from this or that brickmaker or in this or that shop. And then one did one's part by buying building materials on one's own account, in order to pay for them later, and donating these building materials to the community. Of course, as always, so also now, when it came to building, money flowed into the community building fund. But most of it has been given through gifts of building materials.

"The fact that the young people of our congregation, who receive their own money through service, etc., are also participating in our building project is a cause for great joy. Several of them have already brought me gifts, and there will probably be more to come. Several times I have pointed out in private conversations and in sermons that even the young people who get their own money in their hands should not forget the church. And here they are now arriving!"

These are the effects of the proclamation of the gospel, which, in the work of the missionary ministry, should delight us as much as the messengers of peace in a distant land and spur us on to renewed zeal. Let us not grow weary in the work entrusted to us by the Lord, to whom we owe all temporal blessings and our eternal salvation!

Bf.

Brief Mission News.

The Synod's largest mission field. In the *Atlantic Bulletin* of our Atlantic District we recently read:

"The so-called New York Metropolitan District is the area that can be reached by a one-hour drive from the center of the City of New York. It includes the five boroughs of New York, then Westchester County, parts of Long Island, and the suburban area of the State of New Jersey. With the construction of many bridges, subways, and underwater tunnels and tunnels, New York is becoming more and more of a vast urban complex, a great ring of cities centered around the old city of New York.

"A well-known man in our synod some time ago called this 'the greatest mission field of the Missouri Synod in America Experience teaches that new areas filling up with people are usually the best mission fields.' For example, the men in charge of the missionary work in the Atlantic District consider Long Island a particularly good mission field because Long Island is rapidly filling up with new population, the average population found in our country.

According to an *information bulletin* published by the Long Island R. R., "there is probably no area of equal extent in all America which has experienced such astonishing building activity within a year as was the case on Long Island in 1923," and then again, according to the same *information bulletin*, in 1924. This information is based on precise, detailed building statistics (Building Survey) of the Long Island R. R., as they have been compiled annually by the railway company since 1905. These statistics covered 172 cities, villages and towns lying outside the old city of Brooklyn and Long Island City. According to these statistics, no less than 31, 645 new dwellings were erected there in 1924, and thus it may be said that the population of Long Island, if only five persons are counted on each new dwelling, increased by 158, 225 inhabitants in 1924. And 'as the total number of new dwellings in the years 1922, 1923, and 1924 reached the figure of 86, 670, it may be assumed that Long Island increased in the short period of three years by 433, 350 inhabitants."

As we read this, we were reminded of what was said to us on our first visit to New York some thirty years ago by the then living pastor of the old St. Matthew's parish, Blessed Fr. J. H. Sieker, said. He remarked in the course of the conversation, "Give us at once fifty men for New York, and the necessary funds, and they will all find work enough in the Mission." Was it so thirty years ago, how much more will that be the case today!

But to work this field, three things are needed: first, more men for missionary service; second, more funds for missionary work; third, more funds for the church building fund to erect chapels. The Atlantic District has published a special issue of the *Atlantic Bulletin* during the Passion Season, in which words and pictures are used to describe the work of the Atlantic District.

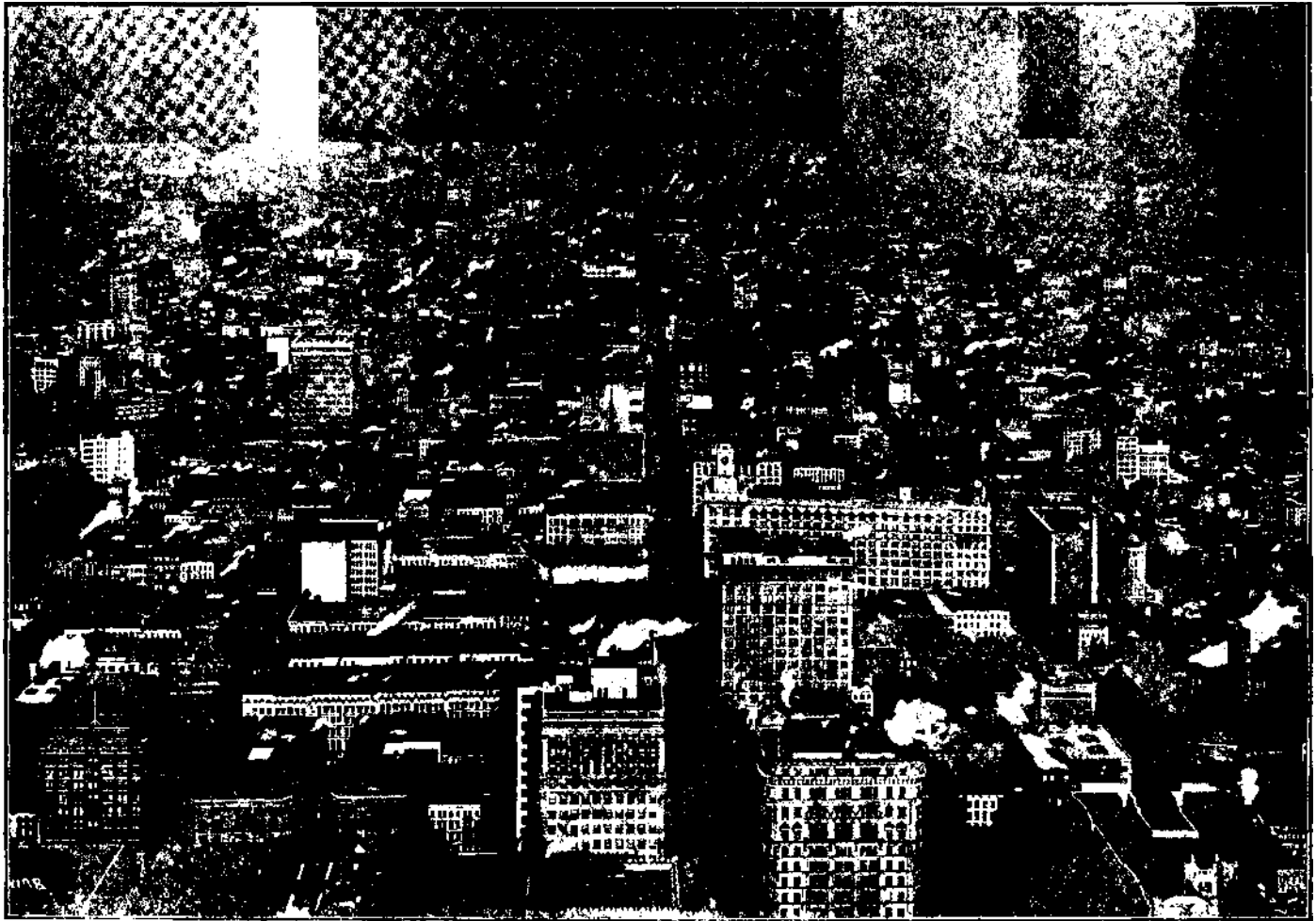
and opportunities of the church building fund have been presented. He is now in the process of raising \$200,000 in collections and interest-free loans to meet only the greatest needs.

We cannot, strongly enough, emphasize the church building fund as the most necessary fund besides and in connection with the missionary fund proper.

L. F.

There is a small mission church in the middle of New York City. It holds its services in a store, which is the fifth store it has had to move to since it was founded. For this store she has to

Parish. Two Japanese boys were recently confirmed. So it is a mission church in a very special sense of the word. Missionary work is being done there that is worthy of the name in a very special sense. But how is this missionary work hindered and held up by the lack of a suitable place of worship! How could the church building fund, if it were well filled, be of any real help! We still do not realize the unique importance of this treasury, or we would be much more zealous to fill it and keep it in good standing. L. F.



A look at the center of the largest mission field of our synod: New York.

pay \$145 a month rent, or \$1,740 a year, and must be wary that the rent will be increased. The little congregation has bought a building lot, and is now patiently but eagerly waiting for a sum of money to be advanced to them from the church building fund, interest free, so that they can build. She does not want to build a church, not even a small chapel, but a parish house, which can later be converted into a schoolhouse. The prospects for growth are good, once a reasonably suitable place of worship is available. In the space of only two years the Sunday School has grown from 50 to 170 children. The pastor hopes and expects that it will increase from 300 children in the foreseeable future.

Among the communicating members of this community are those of Swedish, Norwegian, Danish, Finnish, Estonian, Slovak, Armenian, Turkish, and Japanese descent. A Japanese is a vocal member of the

Of our schools and educational

Concordia seminar in St. Louis.

On June 9 and 10 the closing ceremonies took place in our St. Louis Seminary, after the final examinations had been held on five previous days. In the closing service, which was held on the evening of June 9 in the Kreuzkirche, our 88 candidates were dismissed into the holy ministry by D. F. Pieper, the president of the seminary, in the name of the faculty, after two sermons had been preached to them and the large audience, which completely filled the church, about the glory of the ministry. The preachers, who had sons of their own in the candidate class, were Prof. Ed. Koehler, of our teachers' seminary at River Forest, who preached in German, and Prof. O. C. A. Böcler, of our seminary here, who preached the English sermon. After the

Atlantic District Assembly.

The Atlantic District of our Synod was assembled at St. John's Church, Meriden, Conn. from the 11th to the 15th of May. By a vote of the congregations taken since the last synodical meeting, it had been decided that the innovation of holding all meetings from Monday to Friday in a week should rightly stand. Accordingly, the opening was at 2 o'clock on Monday afternoon. The pastor of the local congregation, Rev. S. F. Glaser, presided at the opening liturgical service.

Praeses H. Birkner reported on the state of the district, and Praeses O. F. Pfotenhauer, who was present during the entire session, on the work of the Synod as a whole.

P. J. H. Volk read in English a fine interpretation of the high priestly prayer of our Saviour (John 17), which, at the request of the Synod, will be made accessible to wider circles through printing. Prof. N. Heintze's work on dissatisfaction with the prevailing conditions before the Reformation had to be postponed for lack of time.

It seems that the establishment of a Directory, decided upon by last year's Synodical Assembly, has proved beneficial. In the future, the first Vice-President should also be an ex officio member of the Directory; on the other hand, neither he nor the second Vice-President should hold the office of Visitor, unless they are specially elected to this office. This latter decision was taken in order to make the election of the Vice Presidents completely independent of their place of residence.

Two pastors, one teacher, and five congregations were received into the Synodical Union. Father A. Bongarzone and his Italian mission congregation at West Hoboken, N. J., were dismissed to the English District. The number of congregations in the State of New Jersey has grown to such an extent that the former New Jersey visitation circuit has had to be divided into two circuits, the Newark and Hudson County circuits.

Last year the sum of \$236, 238 passed through the hands of the treasurer. In accordance with the wishes of the present holder of this office, Mr. A. Scherers, the District Treasurer shall in future be required to give surety, and his books shall be audited annually by a professional Rechnungsrevisor. This will relieve the Controller and the members of the Auditing Committee of their work. Any deficit in the district funds will henceforth be included in the estimate for the ensuing year.

Two former mission churches have become independent. The appropriations for the work of the Inner Mission of the District amount to \$27,000 for the coming year. Assistance has been granted from the school fund to three congregations for the maintenance of their parochial schools.

To raise \$200,000 in interest-free loans for the district church building fund. About \$70,000 has already been secured. Congregations to which money is loaned are required to repay 2½ per cent of the amount borrowed every six months and to pay the balance remaining after the lapse of ten years. They may be charged a one-time fee up to 5 percent to defray administrative costs.

From Dir. G. Romoser reported that the new residential building for our college in Bronxville is rapidly approaching completion, and that therefore in September there will be room for a considerably larger number of students, for which reason they want to recruit students diligently. Synod expressed the opinion that a suitable church building was needed in Bronxville.

Two services were held. On Monday evening Praeses D. F. Pfotenhauer preached on 1 Cor. 15, 14-20. The

The confessional address was given by Fr E. C. Zimmermann. In the English service on Thursday evening Fr. F. T. Schröder preached on 2 Cor. 5, 14.

In the sacrificial entertainment of the synodical members, besides the congregation of Bro. Glaser, the congregation of Bro. A. C. Th. Steeges, of New Britain, Conn. participated. L. H.

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To the ecclesiastical chronicle.

From our Synod.

From our missionaries in China. The daily newspapers have been reporting a great deal lately about civil unrest in China. Partly these riots seem to be revolutionary movements against the justly existing authorities, partly they seem to be originally workers' movements directed against intolerable conditions in the factories. These have then been joined by all kinds of national currents which take a hostile stand against certain foreigners. There have been serious uprisings and much bloodshed in various places. Our missions have not been affected so far. It is true that all kinds of disturbances have also occurred in Hankow, but these were not directed against the missions, but against foreign businessmen. On June 14 I received a cablegram all the way from the interior of China, which does not even mention the disturbances, but lets it be known that our missionaries and their families are safe and sound. Thanks be to God for His gracious protection thus far! At the same time, let us not cease to ask our dear Savior to keep His strong hand over our missionary brothers and sisters and all His children. Friedrich Brand.

From British Columbia. The conference of our pastors in British Columbia gathered in Nelson this spring. Our church began the work in this westernmost province of Canada a little over twelve years ago. In spite of many interruptions, this mission also proved to be a blessing. At the present time there are five pastors of our synod working here. The field is ripe for harvest. In the South, where missionary work has been longest in progress, nine new preaching places have been opened during the past nine months. Other places where our ministries are coveted have not yet been supplied, owing to lack of time. That the faithful Lutheran church is also gaining a firm foothold in the north of the province filled the conference with great joy. Fr. H. Kuring, who lives in Prince George, has been working there since last fall and, as we were told, is working with good success.

The population of British Columbia is in many cases very neglected religiously. As a result, there are not a few who are filled with bitter hatred of Christ, especially among the baptized and confirmed but now apostate Lutherans. On the other hand, the number of those who manifest a hearty love for the message of Christ and gladly accept Lutheran doctrine is also not small. Since our missionaries mostly use the English language, people from the most diverse nations are reached and won over.

British Columbia, called "Canadian Switzerland," is twenty-four times larger than European Switzerland. The number of our present missionaries is far too small for this large area. Lately more and more of our fellow believers have been immigrating. The province has many attractive natural beauties and a variety of sources of income. Mighty mountains, mountain ranges and glaciers alternate with lovely valleys, meadows and wide plains, with streams, rivers and lakes.

Industrious hands derive a secure, though often moderate, livelihood from the wealth of ore and timber supplied by the mountains, from agriculture, and from the raising of cattle, fruit and poultry, and in other ways.

May the Lord of the harvest send faithful labourers into this province, so richly blessed in earthly things, that the still more precious heavenly blessing, immortal souls, may be won for Christ! C. C. Janzow.

One Hundred Years Old. A peculiar and most rare celebration was held on Ascension Day by the Christ Church at Gordonville, Mo. in connection with its sister church at Jackson, Mo. The occasion of this celebration was the centenary of the birth of Mr. Christian Stein, a member of the congregation here, but who is also a diligent church-goer in Jackson, where he spends much time with his grandchildren. Father Langehennig preached the German sermon, in which he showed how God had been so visibly with the centenarian in his long life, that God had made his promise true in him in a special way: "I will fill him with long life, and will show him my salvation," Ps. 91:16. From this he then drew the lesson that even if none of us can boast of such an old age, God's grace is no less present to all his children.

In the English sermon which the undersigned preached, he first drew a picture of the great development of our country in the past hundred years, which the centenarian has witnessed. In contrast to this, however, he then showed that only one thing has not changed in this long time, namely, the Christian religion; this is still the same as it was a hundred, even a thousand years ago; it is, after all, the foundation of the apostles and prophets, since JESUS Christ is the cornerstone, and this is "yesterday and today, and the same forever," Heb. 13:8.

As a souvenir of his centenary, the jubilarian was presented with a golden-knobbed walking stick, a gift from both congregations, whose services the centenarian would not yet need to walk, however, as he enjoys astonishing physical health.

May the faithful God continue to guide our Father Stein by His right hand, as He has done in the past century, and bring him and all of us one day into the huts of eternal peace! Victor Bruges.

The first bequest. The "Ev.-Luth. Kirchenblatt für Südamerika" reports on the "first bequest" of one of the Christians there to the Brazilian District as follows: "Although it has often happened in our church in North America that Christians have also remembered our church in their wills, to our knowledge this has not yet happened here in Brazil. Everyone will therefore understand how pleased we were when we recently received a letter from Student Edw. Hörlle, in which he informs us of the following: On March 30, Mr. Wilhelm Reisner died at Linha 16, Jaguary. This man presided over the congregation there as first warden and treasurer for about twenty-five years. The deceased confrere was a sincere Christian who spoke with the Psalmist, 'How I love thy law! Daily do I speak of it.' When he himself could no longer read the dear word of God, his wife had to sit with him and read and pray to him. And because every true faith of the heart is a living and active faith, this man's faith also bore glorious fruit; for in his will he bequeathed to our church a sum of money for the student treasury, for the seminary building treasury, and for the mission treasury. The deceased fellow Christian did not give this bequest from his abundance.

"Thus far the letter. It is true that we Christians are to contribute diligently to the building of the church of Christ throughout our lifetime; but it is certainly also pleasing to the Lord if we remember his church even in the hour of death and give him thanks with our earthly possessions and goods that he has redeemed us through the blood of his Son and preserved us in true faith until the blessed end. Nor will God in His grace leave such a gift unrewarded, as He testifies in many passages of Scripture, for example, Heb. 6:10: 'God is not unjust, that He should forget your work and labour of love'. And when Christ says: 'Whosoever shall give one of these little ones a cup of cold water to drink in the name of a disciple, verily I say unto you, it shall not go unrewarded unto him,' Matth. 10:42, will he not also reward in his grace this beautiful gift of our fellow-Christian?"

"God grant that in the future quite a number in our church may follow the example of Mr. Reisner, and commemorate our work in their wills!" J. T. M.

Domestic.

A Strange Bible Association. The twenty-second annual meeting of the Religious Education Association met at Milwaukee from April 22 to 25. This society was founded in 1903 by eminent men in the field of religious education, who ostensibly are concerned to stimulate interest in the study of the Bible. Jews, Catholics, and Protestants may be members of the association, and each may represent his views. At the Milwaukee meeting, the main subject discussed was "Religious Education and Religious Experience." In the report before us it is said: "Strictly New Testament and Christian concepts were not, of course, arrived at in the final results, but it was agreed that religious education must deal with the whole man and the whole life, and have character development as its chief aim."

That "sharply New Testament and Christian terms" could not occur at such a meeting is natural. A society to which Jews are permitted to belong, and in which every one may hold his views, is a heathen society, which does not promote the study of the Scriptures, but only prevents it. "That religious education must have character building as its chief aim" is also a pagan view. The Bible, as well as Christian education, is designed to make men blessed, Rom. 1:16, but of this society also is true what God's Word says Revelation 3:16, "But because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." J. T. M.

Best Gift. *Christian Century* magazine advises

To give to all parents and guardians, such children and young people graduating from school, the new translation of the New Testament by Prof. Goodspeed. This book, the paper thinks, is the very best gift that can be placed in the hands of such as are leaving school. If this were done, the question, "What do our young people lack?" would soon be solved.

We would not advise our Lutheran parents to give their children the new translation of Prof. Goodspeed. This translation is not nearly so literal and accurate as the old English translation we use, the King James Version, or, as it is also called, the Authorized Version. But in this we agree that our young people who have graduated from school should read the Scriptures with all diligence.

should. And here we would once again like to call attention to the beautiful Bible edition published by our Concordia Publishing House, namely the *Concordia Home and Teachers' Bible*. The appendix to this Bible has been reviewed and examined and offers many explanatory remarks on the Holy Scriptures. Such a Bible, however, is the best gift that could be given to young people.

J. T. M.

A pastor writes about this important chapter in his parish bulletin: "Our children should, if at all possible, be baptized in church, in the parish house or in the parents' home only as an exception, for example in case of illness, just as is done in the administration of Holy Communion. But if they are baptized in the church, it should be seen that everything is done in accordance with ecclesiastical decorum. After the sermon, the assembled congregation sings the familiar baptismal hymn. The godparents have gathered beforehand either on the ground floor of the church or in an antechamber, if one is available - but not in the sacristy. At the words of the baptismal hymn: "This little child comes to you", the godparents go forward with the child through the central aisle of the church and sit down on the first pew. After the song is sung, the act of baptism is performed. At one point on the form, the Holy Prayer of the Father is also prayed over the person being baptized. In some congregations it is a beautiful ecclesiastical custom for the assembled congregation to rise during this Lord's Prayer in order to indicate that the entire Christian congregation wholeheartedly joins in this most beautiful, best, and all-encompassing prayer and looks down from the Lord of the Church all that the child needs in the physical and spiritual realm for time and eternity. After the baptismal ceremony, the godparents do not leave, either through the church or the sacristy, but return to their seats with the child. Then follows the Baptismal Antiphon, the Collect, in which God is thanked for the benefit and blessing of the Baptism, and the Benediction. At last the congregation sings the verse: "Shepherd, receive thy little sheep," which is to be regarded as a prayer of the assembled congregation for the little child. For this reason the godparents should remain in the church with the child until the end of the entire service, and not leave immediately after the baptismal ceremony. -

"In the administration of Holy Communion it is not nice if the first communicant who arrives at the front of the altar immediately kneels down somewhere that suits him, and then the second one kneels down either next to him or perhaps also where it suits him. This easily gives nnord unng and confusion. Rather, the first should go to the farthest end of the kneeler or kneeler and stop there; the second should stand beside him until all are standing; then a slight bow follows from all, not out of respect for the pastor, but out of reverence for Holy Communion; and then all kneel at the same time. Nor should one attempt to kneel at any little intermediate rim between two persons, nor kneel beyond the kneeler or the kneeler's cushion. When one has thereafter risen, there is again a slight bow, and then return to the seat, not forgetting the silent prayer of thanksgiving."

It is necessary that we are reminded again and again that everything should be done honestly and properly in the service. This is the way the Saviour wants it. Nothing should disturb the devotion in the church.

J.L.M.

Laws and Lawbreaking. Attorney Arthur Train in New York, in a recently published book, points out the tremendous number of laws that exist in the United States, writing, "The greatest obstacle to all legal reform is that the American people are plagued with too many laws. The number of laws which have been enacted in the 132 years since the adoption of the Federal Constitution exceeds the number of all the laws which have been put into the world for the government of mankind from the days of Adam until Washington took office." To this a daily paper remarks that Arthur Train was well acquainted with all the laws enacted since Adam's time, but that he must be pretty near the truth, and adds, "It is a mark of childishness to suppose, as many do, that the enactment of laws is all that is necessary to control the mischief in the world. There could be no greater error than this. We have so many laws that it is impossible even for the best citizen not to transgress some of them, precisely because he knows nothing of their existence." Mr. Train shows that in the last five years more than 62,000 laws, both State and Federal, have been passed. But the sad part of the whole matter is this. "The more laws we pile up, the more crime increases. The laws themselves are weakened by their vast quantity. For the more regulations are made, the less they are observed. It has always been so. What is needed is education about the real purpose of laws. ..."

In our opinion, our people need something else than this enlightenment. State laws are never able to create obedient and good citizens. That is not the real purpose of the laws. They are basically only there to ward off evil and to punish criminals. Our people need the fear of God, and this is only present where God's Word prevails. But God's word should drive the church, and with it all Christians, in their home and house. Unfortunately, however, innumerable churches and Christians fail to do their duty, and so a generation grows up which greets every new law with scorn. The many laws are so many proofs that mankind are sunk in sin, and there is only one remedy for this, and that is God's law and gospel. J. T. M.

Dirty Puddles. It is gratifying to note that at the same time war has been declared in various parts of our country against the filthy monthlies and weeklies which have mushroomed in recent years. From the State of Washington down to Florida, and from Maine to California, a clamor of indignation has risen over the "puddles of filth" offered to the public everywhere in the book markets and elsewhere; over twenty-six, and according to some accounts over forty, periodicals have been suppressed by the public authorities. "It is only a pity," remarks an English paper, "that the evil seed sown in the hearts of the young by these journals cannot thereby be stamped out!"

It is also a pity, in our opinion, that almost all the periodicals we have come to know present in this or that piece such things as a Christian, and especially a young, inexperienced Christian, cannot read without defiling his conscience. Though they are not all "filthy puddles," yet almost all of them present more or less such reading matter as is corrupting to the soul. Let one be careful, therefore, in his choice of reading matter! In general, the saying is: one thinks as one reads. "Evil babblings"-even in print-"corrupt good morals," 1 Cor. 15:33.

J. T. M.

The triumph of the theory of evolution, about the wide spread of the Darwinian theory of evolution, writes an exchange paper: "The theory of evolution in its various gradations has, like hardly any other hypothesis [unfounded view] that has ever been put forward in the name of science, conquered almost the whole world in a few decades. It is found in all secular educational institutions, from the noble university to the simple village school. Only a few people have been able to escape the enchanting influence of the doctrine of evolution, namely only those who have been transformed by the Word of God into a new creature in Christ Jesus. They know that man is of divine origin. The doctrine of evolution has therefore found such tremendous acclaim in the world because it met a need of men [all enemies of God], namely, the need to deny away Almighty God, the Creator of all things."

This gives the real reason why the unbelieving world of our days on the one hand rejects the biblical account of creation as nonsensical, but on the other hand accepts and praises the nonsensical delusion of evolution as the highest wisdom. What Paul writes also applies to the doctrine of evolution: "For it is written: I will bring to naught the wisdom of the wise, and the understanding of the prudent I will reject. Where are the wise? Where are the scribes? Where are the worldly wise? Has not God made the wisdom of this world foolishness? For because the world by its wisdom knew not God in his wisdom, it pleased God by foolish preaching to save them that believe," 1 Cor. 1:16-21.

Blessed is he who believes the "foolish preaching" of the Word of God with all his heart! He who, by God's grace, also recognizes how deluded are all those who believe the wretched deception of the doctrine of evolution. But he who also nods in fear at the proud, mocking, and insolent speeches of the deluded worldly wise, but extols the power of the Word of God, which even today makes thousands of men blessed. "For the weapons of our knighthood are not carnal, but mighty in the sight of God, to disturb the fortifications, that we might disturb the assaults, and every high place that exalteth itself Against the knowledge of God," 2 Cor. 10:4. 5. J. T. M.

Abroad.

Our Finnish Fellow Believers. Our readers are well aware that the testimony of truth has also reached Finland, but the "Ev.-Luth. Freikirche", the organ of our brethren in Germany, now writes about the situation of our Finnish fellow believers: "The Free Church congregations in Finland, which by God's grace have gathered around the right confession, can only carry on their work with great sacrifices. Since the congregations are only small, especially the pastors have to struggle with lack. Their need was made even more acute by the fact that, for the sake of the confession, they had to separate even from those who at the beginning had left with them the national church that had been contaminated by modern unbelief. We cannot thank God enough for the fact that the congregations which stand by the Scriptures and the confession are one in faith and confession, and in brotherly love seek to carry out to the best of their ability the task God has given them. But we as brethren have the duty to stand by them according to the word of the Lord: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,' Matt. 25:40. Let us strengthen them in their work, and, besides other collections for purposes outside our Free Church, let us also remember their need!"

The report goes on to say that our brethren in Germany are leading the collection for Finland in an orderly fashion.

so that the contributions will flow regularly into the designated treasury. But also here in North America we can help, pray and give so that God's Word may be preached louder and purer in Finland. J. T. M.

Why we must bear witness against the lodges. The well-known English poet Rudyard Kipling writes in the April number of the journal *Cablegram*, of his joining the Masonic Lodge as follows: "For some years I was Secretary of the Lodge of Hope and Perseverance, Rr. 782 E. C. Lahore (India). I was enrolled by a member of the Brahma Somaj, a Hindu, approved by a Mohammedan, and introduced by an Englishman. Our goalkeeper was a Jew."

That a scoffer like Kipling, who in his many writings often makes the most disgraceful fun of the Christian religion, can belong to a Masonic lodge is explicable. But how a Christian who wants to be a confessor of Jesus Christ can belong to a lodge which puts Christianity, Mohammedanism, Indian paganism, and Jewish delusion on an equal footing, and grants blessedness to all who have only lived a somewhat decent life, whether they have been Jews, Turks, or heathens, can only be explained by his setting aside God's word in this matter. The Masonic Lodge is a society which seeks to elevate men morally and to make them blessed. How it goes about this is shown by the words of Kipling. According to the religion of the lodge, men become blessed by good works; therefore it does not matter whether a man is a Christian, a Jew, or a heathen. He who always does right is righteous before God. But to teach this is to give the lie to God's word and to curse Christians. J. T. M.

An "evil" saint. Among those who have been canonized (canonized) by the Pope in this "Jubilee Year" we also find the name of the zealous Jesuit Father Peter Canisius. Since he is now praised in many a Roman Catholic paper as the real reformer of Germany, we want to mention a few facts from his life in order to correct the facts distorted by the Romans. Canisius was, to be sure, an active man, but his whole activity was directed to extinguishing the light of the Gospel, which was shining brightly anew from God through Martin Luther. That Austria, Bohemia, Poland, and large parts of Germany and Switzerland spurned the Reformation and remained Catholic or became Catholic again, these countries owe largely to the cunning and wickedness of this Jesuit. He accomplished his wicked purpose chiefly by three means, namely, by public preaching, the foundation of higher and lower schools, and the circulation of his writings, written in bitter hatred of the doctrine of the gospel. "That the Lutheran Catechism might be met with equal weapons," he wrote first his Large Catechism and later his Small Catechism, which to this day stands in extraordinary repute in the Roman Church. At the religious discussion in Worms in 1557 he defended the Roman heresy, and later, after he had eagerly participated in the deliberations of the Tridentine Council - at which the Lutheran doctrine of the justification of a poor sinner by grace through faith in Christ was condemned as heresy and cursed - he worked as papal legate to have the nefarious decisions of this council accepted by the bishops and princes of Germany. His last years were spent in refuting the so-called "Magdeburg Centuries", a great work of church history, in which the mendacity of the papacy is so rightly pilloried, J. T. M.

Luther's wedding and wedding rings.

Probably already at the beginning of May 1526 - in the middle of the turbulent time of the Peasants' War - Luther was determined to enter into holy matrimony. He already speaks of "my Kätke" in his letters. On the 13th of June the marriage of the two took place in the monastery before the city priest Bugenhagen, the provost Jonas, the jurist Apel and the councillor Lukas Kranach as well as his wife. The day after, the friends were gathered around Luther for a merry, simple banquet. Fourteen days later, on June 27, a larger wedding feast followed, to which Luther's parents and a number of good friends, especially also from Mansfeld, were invited. Several of the letters of invitation, not lacking in humor, are still extant to us. "It is without doubt," he writes to the Electoral Marshal Hans von Dolzig, "that my adventurous clamour comes before you, as if I should have become a husband. However, this is almost strange to me, and it is not

of this bridal gift to Doctor Martino Luthern and his maiden Kethe of Bore."

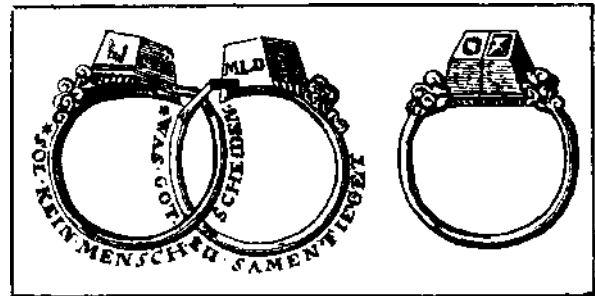
That the married couple exchanged rings on this day is not proven. Among the many Luther rings on display today is one that Kätke later gave to her husband. It is a hoop, "elaborately made in openwork and raised gold work, and shows, besides a ruby, the image of the crucified Saviour with the instruments of torture and the dice of the soldiers, and on the inner surface the inscription: D. Martino Catharina v. Boren 13. Jun. 1525".*) In the museum at Brunswick one preserves a ring which is called Luther's wedding ring. It "is a golden double ring with a high, almost cone-shaped box. This case, like the ring itself, can be pushed apart and contains in one half a diamond as a symbol of fidelity and strength, in the other a ruby as a sign of pure love. The box is surrounded by coloured enamel (blue, red, white and black). The double ring, which, as already mentioned, can be slid apart, contains the initials of the fiancées: MLD (Martinus Luther Doctor) and CVB (Catharina von Bora). Around it the well-known saying is written: Was. Got. To. Seed. Fieget. - Sol. No. Man. Divorce". Also the wedding ring which Kätke is supposed to have worn - the same would then have to be compared with the one mentioned above in the first place.



A wedding gift to
Luther.



The Luther ring with
the crucifix.



Luther's double ring.

is described to us: "It has at the top a rather large ruby set in a round, cone-shaped box and consists of a main and two secondary hoops, which are firmly connected to each other and are decorated all around with images from the Passion of Jesus in openwork and sublime work, among which the figure of the Crucified, worked out to the muscles, is particularly distinguished. Inside the main hoop are the names D. Martinus Lutherus and Katharina von Bora, and inside the one secondary hoop the date: June 13, 1525." There is no reliable information about where this ring came from.

(G. Buchwald, D. Martin Luther, pp. 343-345.)

I hardly believe it myself, the witnesses are so strong that I must believe them to my service and honor and have resolved to seal the same and make it certain on next Tuesday with father and mother along with other good friends in a collation. Please, therefore, kindly, where it is not burdensome, advise me faithfully with a venison [roast] and be there yourself and help to express the seal with joy, and what belongs to it." One of the best friends was absent from the banquet; he was also absent from the marriage ceremony: Philip Melanchthon. It was still incomprehensible to him how the former monk could marry the former nun.

But the couple did not lack honors on this day. The council of Wittenberg honoured "Doctori Martino with a barrel of Eimbeck beer and twenty guilders in Schreckenbergers". The university donated a silver lidded cup decorated with gold. Today the University of Greifswald owns it as a precious gem. At the base are the words: "The laudable university of the electoral city of Wittenberg honors

Never alone.

She was all alone, old, sick, poor! That was all I knew of her when I entered her room. The room was very small, and yet at first sight the walls looked cold, bare, and empty; there was nothing in it but a bed, a table, two chairs, and a

*) One of the many replicas of this ring is in our seminary library as a gift of D. Walther, to whom it was given. The undersigned owns a somewhat larger replica as a gift from a valued friend. The original is claimed by our P. M. Pinkert in New York, L. F.

Come with me to China!

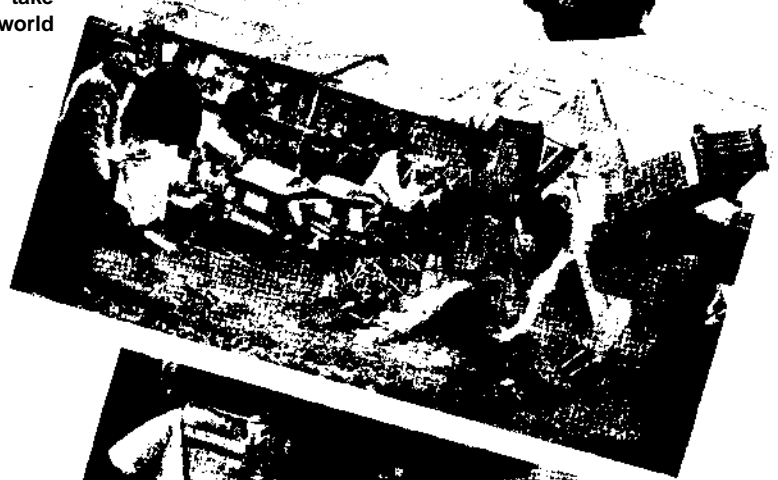
A Chinese gentleman. According to the custom of the country, he carries an inhabited birdcage and a fan on the street.

A funeral pyre on which all kinds of objects made of paper and wood are burned for the peace of mind of the deceased father. These, according to deluded Chinese opinion, take their real shape in the other world and are actually used.

A professional beggar.



A distinguished family. The little one is the pride of the house.



A fruit shop where apples and sugar cane are sold.

A grain mill. The donkey is blindfolded so that he patiently keeps working.



A farm. Women's and men's clothes must be dried on different ropes.

or Springfield into the teaching profession, as they cannot obtain a certificate authorizing them to teach, because these teaching institutions are not recognized by the State as "approved schools." For the same reason no one from these institutions can be employed as a substitute in the school here. Not even from River Forest can we be helped in this respect. From there only candidates receive a certificate, but no substitutes.

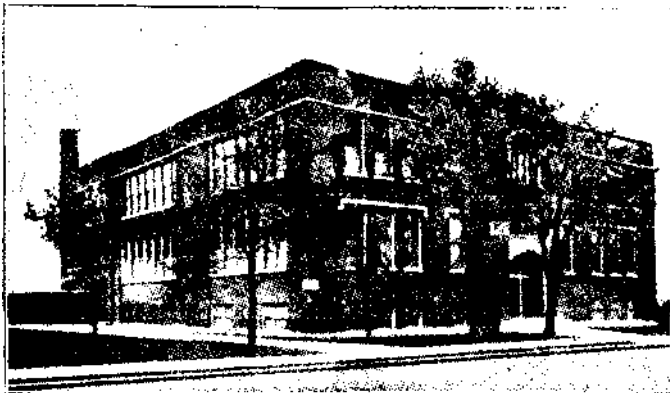
For such we have at present only one source of supply: our teachers' seminary in Seward. If we do not get them here, we are forced to hire Lutheran women teachers whom the state has trained as such, or whom we pretrain in our own teaching institution in Seward. Hence it has come about that the number of women teachers has increased so rapidly. Since our teaching institution in Seward, on which we are entirely dependent, could not supply all the teachers to the congregations that could not yet hire a teacher, but desired male substitutes, the congregations that wanted to relieve their pastors of the school work had to hire female teachers.

For the coming school year, the number of helpers required is again so great that it cannot be provided by the institution, since other districts, which are not in similar distress, also want to be supplied by it. God bless and help on in mercy!

H. H.

Brief School News.

A new school. Every new school arouses praise and thanks, interest and participation, even if the inauguration day (November 23, 1924) has been over for some time. The at-



The new school of the Zion congregation at Milwaukee, Wis.

given picture shows the new school building of the Zion congregation in Milwaukee. It is a two-story, spacious, modern brick building with six beautiful, well ventilated classrooms, an office for the teaching staff, rooms for the choirs and women's club of the congregation, and a meeting hall that comfortably seats 650 people. On the ground floor there are various rooms for social gatherings.

The cost of the construction is about P 110,000.

Since the old school had to be torn down to make room for the new one, our classes had to be accommodated elsewhere during the construction. Through the kindness of the Kreuzgemeinde (P. E. F. Schüler) and the Nazarethgemeinde (P. Ed. Albrecht), who provided us with space, we were helped.

W. Matthes has been the pastor of this populous parish for many years. At their school work the teachers E. Kowitz, V. Catenhusen, E. Ebert, Frl. A. Müller and the undersigned.

W. F. Läsch.

To the Ecclesiastical Chronicle.

Domestic.

An avid Bible reader. On the 1st of June died at Washington, D. C., the respected statesman, Thomas Riley Marshall. Among other honorary positions Marshall held, he was also Vice President of the United States for eight years, and in that office served his country faithfully and honestly. We mention his passing especially because he was an avid Bible reader, who not only studied the Scriptures daily with great diligence, but always carried his New Testament with him. After his death the open Bible was found beside his bed. We hope that this respected man sought and found in the Scriptures the Savior of sinners, through whom alone every sinner, whether respected in life or not, will be saved.

But the example of this man must put to shame many a Lutheran Christian who reads his Bible only very rarely. The study of the Holy Scriptures is necessary for all people. God wants us to search the Scriptures, Joh. 5, 39, that is, that we diligently and unceasingly search them and learn them anew, not only when we are young, but also when we have long since grown old in the service of our Savior. The Bible cannot be unlearned. It is, like God's grace, new every day. Blessed is he who studies God's Word diligently with a believing heart! To such a zealous Christian this noble food of his soul will taste better and better, and he will grow stronger in faith, more fervent in love, and more faithful to his Saviour, until he shall see him face to face in heaven.

J. T. M.

The Bible in the holiday travel bag. On one of our journeys the other day a young man sat opposite us, quietly reading a book. After some time he put the book aside, opened his travel bag and took out another book to read. On the outside of the book we saw the words "Holy Bible." The young man, as it turned out, was not a minister, but a plain Christian who was on his vacation trip. In the conversation that now developed, one of the things he said was, "Just when I'm traveling on vacation, I need this book to steady me (I need this book to steady me)."

We thought about these words for a long time later, because they are so thoroughly true. It is precisely when we go on vacation that we need the strengthening word of God. The burden of our daily work is laid aside, we are usually among strangers and in strange surroundings, and so Satan, who seeks everywhere and always whom he may devour, 1 Pet. 5:8, easily finds an opportunity to tempt those who are not awake to sin. Many a man has already returned from his holiday journey with a tainted conscience. Therefore, put your Bible in your travel bag and read it daily.

But the Christian should also do this for another reason. In his daily work he often does not have the proper leisure to reflect thoroughly on God's Word. The holidays, however, offer him full opportunity not only to refresh his body, but also his soul by diligently reflecting on God's Word. It is still more delightful when the Christian can spend his vacation in a place where his fellow-Christians have provided for daily instruction in the one thing that is needful, as, for example, at Arcadia, Mich. where our Walther League has established a rest home for our young and old fellow-Christians, which also meets the needs of the soul. But wherever you spend your vacation, do not forget the study of the Scriptures!

J. T. M.

The blessing of Christian publishing houses. The Southern Methodists are now turning the net profits of their four publishing houses, located in the cities of Nashville, Tenn., Richmond, Va., Dallas, Tex. and San Francisco, Cal. over to the invalid pastors' fund. Last year the sales of these publishing houses amounted to P1,072,000, and the net profit to P100,000. In the preceding! Year the net profit amounted to only H60,000. According to the determination of the said church fellowship, this net profit will now flee to the provident fund for aged pastors in need of help, who, graying in the service of the church, truly deserve such help.

Our Concordia publishing house here in St. Louis also turns its net income over to our synodal treasury. In this respect, too, our publishing house is therefore at the service of the church, and for this reason alone our fellow Christians should obtain such books as they desire from our publishing house. But our publishing house also provides us with another service. It offers us only those books that we can use with a clear conscience. The market is currently flooded with many worthless, even harmful books. Our fellow Christians benefit from the fact that our publishing house is under the supervision of the Synod and only offers such things for sale that can really be used with benefit and blessing. One should take a look at the large, beautiful catalogue of our publishing house and read it. J. T. M.

Fundamentalist colleges, about the so-called fundamentalists, that is, about those who within the American church communities still hold to the hanptiques of Christian doctrine, have already been reported in these columns several times. Because of the spread of unbelief in colleges and universities, it is reported that representatives of more than twenty colleges which espouse fundamentalist principles recently formed an association at a conference in Chicago called "The Association of Conservative Protestant Colleges". The purpose of the association is to give Christian parents an opportunity to send their sons and daughters to such institutions of higher learning where they will be protected against the unbelief of our day.

The Association professes the following beliefs: 1. We believe and confess that the Holy Scriptures are the supernatural, authoritative revelation of the divine will to mankind. 2. we believe the deity of Christ and his virgin birth, and that the Holy Spirit is a person. (3) We believe that God created the visible world by a special display of his divine power, and especially that he made man in his own image. We therefore reject the modern doctrine of evolution and do not believe that man is the product of such evolution. (4) We confess the fall of man into sin, and the substitutionary atonement made by Christ; (5) We believe and confess the necessity of regeneration, and purity of heart and life. 6th We believe the resurrection of the body. (7) We believe the second coming of Christ and the rewards and punishments to come.

Unfortunately, the fundamentalists do not stand fully on the ground of the Holy Scriptures either. Many of them do not profess the literal inspiration of the whole Bible. Because they are reformed by nature, they also do not believe that the Word of God and the sacraments are the means of grace through which alone God works the conversion of the sinner. With regeneration they for the most part associate erroneous ideas. About Holy Baptism and Holy Communion they invariably teach falsely. Almost all of them are of the opinion that Christ's "coming"

will not be a coming to judge the ungodly world, but a coming that has the purpose of establishing a millennial kingdom on earth, although the Holy Scriptures know nothing about such a millennial kingdom. We therefore find a great deal of fanaticism and false doctrine even among the fundamentalists. Nevertheless, it is a proof of the power of the divine Word that so many are still not ashamed of the testimony of Christ, in spite of the mockery of the enemies of the Gospel.

J.T.M.

Good Libraries. Catholic University in Washington recently laid the cornerstone to a new library building. The building will cost P500,000 and is a gift of John K. Mullen in Denver, Colo. The university library currently has 250,000 volumes but does not have enough space for them. It also lacks suitable reading rooms. This deficiency is now being remedied. In the new building, which will be constructed in the Byzantine style, space will be created for one million books.

This report from the daily press reminds us of our seminary library here in St. Louis, for which there is also not enough space in the current building. In the new seminary, however, this will be different. As you know, a friend of our seminary, Mr. Fred C. Pritzlaff of Milwaukee, has given the institution its own beautiful and suitable library building, so that once everything is finished we will no longer have to complain about a lack of space. But we should have more books in the new library. We have so far only about 20,000, and of these a great many belong to the class of books which are but little used, while we lack important works which should be diligently read. Patrons of our institution should therefore also take this lack to heart.

Institutional libraries are of the utmost importance. They are the orphanages of our students. There they find such works, in which they can read further about what is taught in the classroom and can equip themselves all the more thoroughly for teaching and defense. Luther read the Holy Scriptures in the university library at Erfurt for the first time in his life. Afterwards, when God had called him to be the Reformer of the Church, he judged of libraries as follows: "In the last place it is also to be remembered ... that one does not spare diligence and expense to procure good libraries and bookhouses, especially in the large cities, which are well able to do so. For if the gospel and all arts are to remain, they must be written and bound in books and scriptures, as the prophets and apostles themselves did. . . . And this not only that they who are to preside over us spiritually and temporally may read and study, but also that the good books may be preserved and not lost, together with the art and languages which we now have by the grace of God. In this also St. Paul has been diligent, since he commands Timothy 1 Tim. 4, 14, to stop reading, and 2 Tim. 4, 12 also commands him to bring with him the parchment left at Troas." (X, 481.)

Luther wanted to preserve books for the sake of the Gospel and to have them collected in libraries. Our institutional libraries serve this purpose.

J.T.M.

The feast of JEsu Christ, the universal King of human society.

This is the name of a new Catholic feast day which, with the Pope's approval, is to be added to the Church calendar. The Roman Church is now trying to win over its congregations to concern themselves more than before with the social questions of the present. The new feast day should help to achieve this. It is expected that the Eucharistic Congress, which will meet shortly in Chicago, will take the

I will meet with the Catholic Church and invite all Catholic parishes to celebrate this feast in a fitting manner. The day on which the feast is to be celebrated has not yet been determined.

If it were up to the pope, every weekday would be a Catholic feast day and every Sunday would be a double one. In addition, every Catholic feast would glorify the pope and help to extend the power of the Roman Church. This new feast, too, will only serve the plan of consolidating Rome's power in our land. Pope and devil do not sleep, but strive day and night to become masters of the world; and both disguise themselves as angels of light. J. T. M.

Abroad.

Luther and Marriage. A Catholic newspaper rebukes Luther for having "degraded the spiritual state by entering into marriage. The writer thinks that Luther, by breaking his "vow of chastity," had given himself a sensitive boo-boo and raised serious doubts about his "purity of heart" in the judgment of posterity.

To this charge we answer: Luther's marriage was a service to God. Luther first served God by breaking the "vow of chastity" that was displeasing to God and that he had taken as a monk. This "vow of chastity," which the Antichrist interprets to all monks and priests, is in fact nothing beautiful and glorious, but something very damnable, of which God's Word judges: "But the Spirit saith plainly, that in the latter times some shall depart from thy faith, and cleave unto seducing spirits, and doctrines of devils, through them which are liars in craftiness, and have brandings in their consciences, and forbid to be married, and to abstain from meat, which God hath created to be taken with thanksgiving, to them that believe, and to them that know the truth," 1 Tim. 4:1-3. It was precisely because Luther, by God's grace, "knew the truth" that he entered, without feeling moved by passion, into the holy married state instituted by God, and he also led it in the fear of God and to the glory of his Savior as a true Christian to the end of his life. Luther's entrance into marriage was a confession of the truth against the "commandments of men" of the Pope, and it was in his marriage that he showed his "purity of heart"; for he did not live to the flesh, but to his Lord. "Posterity" has by no means any doubts about Luther's "purity of heart." With the exception of a few of the Pope's servants, they thank God that so great a blessing has come to the world from this exemplary marriage. Luther's joy in marriage, Luther's fidelity in marriage, Luther's blessing in marriage, Luther's comfort in marriage, Luther's prayers for marriage, Luther's hymns for marriage, Luther's experiences in marriage - how many a parsonage, how many a Christian house have they not become an example, a comfort, an admonition! Not as a single priest, alienated from the world, but as a Christian householder, reading God's Word in the circle of his loved ones, practicing, sharing joy and sorrow with his own - truly, we thank God that we may picture the great Reformer in this way! On June 13, 1525, Luther married the former nun Katharina von Bora. He did so in noble defiance of his enemies and in the firm hope that before his death he would be able to bear witness to the honor he himself had taught to the married state. That; Luther entered the marriage state, he did as a reformer of the Church, and God also blessed this step. J. T. M.

Why? According to a report in the "Allgemeine Ev.Luth. Kirchenzeitung", the number of those studying theology and preparing for the ministry of preaching has declined sharply at German universities in the last ten years. While

While in 1914 there were 4,263 theological students at seventeen German universities, in 1924 there were only 2,045, i.e. less than half. There is by no means a great surplus of preachers, and many parishes are too large for one pastor and should be divided. Many reasons explain this alarming decline in theological students. The insecure position of pastors, the great poverty brought about by the World War, the strong Socialist movement throughout Germany - all these partly explain why there are now fewer students of theology in German universities than before. But we must not overlook another reason, and this we consider to be the main one. Through its mingling with the State and its corruption by unbelieving and faithless professors and preachers, the German Protestant Church has suffered the greatest damage. In German "scientific" circles - and scientific unbelief has also poisoned theology - God's Word has no longer been appreciated. Neither the preachers nor the people held God in the allegiance that Christians owe to their Lord and Master. Thus the truthful gospel has been lost to the German people. There are proportionately only a few who still hold it in some esteem. But where God's Word no longer reigns in a church community, the real purpose for which the church is there is also missing. A church without gospel preaching is a school of Satan, Revelation 2:9, which judges and corrupts itself. But it is a proof of the great grace of God that God has nevertheless preserved believing children in Germany also, who hold fast to the gospel. Also the testimony of our brethren from the Free Church is not in vain.

J. T. M.

A people without religion. A true word was recently written by Dr. Plate, a disciple and follower of Häckel, on the importance of religion to the people. He says: "We can think of God only as a personal being of supreme spiritual power and perfection. The idea of an impersonal Deity in Häckel's sense is worthless. Nowhere does the contrast between rationalism and idealism stand out more sharply than in atheistic circles. I myself used to believe that the world could do with moral principles, that men must do good for the sake of good without regard to reward. But morality can only be built on a Christian idealistic foundation. There is a deep meaning in the assertion that religion must be preserved for the people. A people without religion must sooner or later perish from its own spiritual decay. The results of natural science offer no support to the materialists and God-deniers in their struggle against the principles of Christianity."

Two thoughts are mainly expressed here by the distinguished scholar Dr. Plate, namely, first, that no people can exist without religion, and secondly, that natural science with its truths stands on the side of the Bible and Christianity. These two truths we find already attested in the Bible. J. T. M.

When a church falls away. In the state church of England, there is much concern at this time about the marked decline in pastors and congregants that has taken place in it in recent decades. It is reported that this church now has 5,000 fewer pastors than twenty years ago, and the number of candidates for the preaching ministry is significantly less than before the Great War. In London alone, some 440,000 members are reported to have left the church, and the Sunday schools have 65,000 fewer pupils than ten years ago.

Those who are familiar with the circumstances prevailing in the Anglican Church will well be able to understand this decline. In this church fellowship three tendencies are found opposed to each other: a Roman, a Unionist, and a thoroughly freethinking tendency. All three have more or less fallen away from God's Word and have abandoned the faithfulness required by God against His Word. In addition, there is much dead formality in this church. Where such conditions prevail, however, a church cannot prosper. There is only one thing that keeps a church strong, and that is the pure word of God, which is spirit and life, Joh. 6, 63. Only the church that sticks to "Jesu speech", Joh. 8, 31, has a future. Such a church will have to fight hard battles, but it can also boast of the mighty help of its victorious Saviour, whose promise is valid for all times: "I know your works. Behold, I have set before thee an open door, and no man can shut it: for thou hast small strength, and hast kept my word, and hast not denied my name," Revelation 3:8. But woe to the church, of which it is said in the same chapter, v. 1, "Thou hast the name that thou livest, and art dead"! But to all churches in this last, afflicted time, Christ's exhortation is, "Be valiant, and strengthen the other which is about to die!" Ch. 3, 2.

J. T. M.

The death of a patriarch. Some time ago in Russia died the aged Patriarch Tikhon, the head of the "Orthodox," that is, the Russian Catholic Church. Since the Soviet government was at the helm, the Church has suffered unspeakably. It was robbed of its church buildings, its priests and bishops were killed, and every possible way was used to try to persuade the people to apostatize from the Church. But when the patriarch was buried, the people flocked en masse to pay their last respects to the prince of the church. For days and nights, the crowds streamed past the coffin. The coffin was open, but the corpse was hidden from the eyes of the people. Only his right hand was visible, and many now kissed the waxen hand in bright enthusiasm. Many priests, sixty bishops, and five metropolitans (bishops in a capital city) surrounded the coffin. At the funeral the crowds waited, silently or singing, bareheaded, for nine and ten hours, until the coffin appeared at the top of the stairs. Thus the funeral ceremony became a testimony to the church and a protest against the Soviet government. Unfortunately, however, even the Russian Church can offer its followers little that is of use to their souls. It is frozen in superstition, and the light of the Gospel is extinguished in it. This very church, in its heyday, often bitterly persecuted the Lutherans in Russia.

J. T. M.

From Germany.

We must again and again call attention to the special distress in which the whole Free Church work in Europe finds itself as a result of the lack of suitable church locations. It is our firm conviction, based on facts, that favorable opportunities have been missed and irretrievably lost, and that more such opportunities will be lost unless this ecclesiastical need is more vigorously remedied.

Recently we received another letter from one of our Free Church pastors in Berlin. It says, among other things:

"The great difficulty we have to overcome is that of getting the necessary men and the necessary money to do the work. We could in any large city in a short time

beautiful communities, if only we had the necessary resources at our disposal. Then we also lack suitable locations. We cannot always get school assembly halls, and if we do get them, the clergy of the national church immediately sees behind them and thwarts it. So the only solution is to build it ourselves! We would like to build as modestly as possible. But Germany is a small country, no larger than the state of Texas, and on this relatively small area live over 70 million people. The fact that land is relatively more expensive than in the United States is a simple arithmetic. Then the building authorities have a very important say in new buildings. A certain style must be maintained. Only in the rarest of cases is free construction permitted. The American can simply put something down and no one crows about it. It will be easy to understand that the local building authorities do not grant us Free Church members, who are a dangerous 'competitor' to the national church, any special privileges; on the contrary, difficulties upon difficulties are placed in our way. As a result, even cheap building is completely thwarted, and even if we could build cheaply, we lack the necessary means for even the most modest building. The terrible war with its consequences, the relatively small number of Free Church members, and the enormous tasks of our church here present us with seemingly insurmountable difficulties. We are not in a position to do anything ourselves. If we do not succeed in convincing our dear brethren in the faith over there that in the old fatherland of all places there is an unparalleled place of work for faithful, true Lutheranism in the face of the advance of Rome and the sects, then, humanly speaking, we have little or nothing more to expect. It always makes us extremely sad when we see the tremendous tasks before us and compare the relatively modest means with which we are to solve the tasks. Our fervent request is that God bless our work here, that He make the hearts of our dear brothers in faith over there willing and keep them willing to continue to help us, if possible, in a significant way, so that God's kingdom can be built. Again and again we are told from over there: "Show us that you have greater missionary possibilities over there than we have here, then we will gladly let ourselves be convinced and help. The statistics show that the Free Church has increased by one tenth in the past year, the Missouri Synod by one or two percent at the most, if you add it all up. Surely this, to my mind, is proof that God the Lord has abundantly blessed the work of our little flock on petition and understanding, that we really have missionary possibilities, and that we cannot manage them only because we are too few in number and too weak."

We can add to these words some comparative figures which clearly show that the Free Church has, however, under the present conditions in Germany, a promising field of work and has grown in recent years as never before. The Free Church now numbers about 10,000 souls. But nearly one-third of this number of souls, about 3,000, has been gained in the last four years. Fifty years ago, in 1874, there were only 3 pastors; in 1877, when the Free Church organized as a synod, there were only 9 small congregations and 8 pastors professing the Free Church; now there are 55 congregations, preaching in 139 places, and the members residing in 486 localities and served by 36 pastors. The number of souls is now exactly 9,846, to which may be added 4 pastors and congregations in Elsass, 8 congregations and preaching places, and one pastor in Denmark.

L. F.

that she had never forgiven me for the way I acted.

Slanderers, ear-blowers, gossips are a real nuisance. One often does not know how to get rid of them. You, dear reader, have certainly already experienced this. The best way to silence these slanderers and liars is to ask them, immediately after they have cast their slander on the next person, to go with them to the slandered person and to repeat and prove before him what they have said. If they refuse to do so, then it is immediately clear that they have lied. If they go along, then sic's will show that in ninety-nine cases out of a hundred it is not as they said, in short, that they have "falsely lied" to their neighbor.

This remedy is very good. Try it only once!

J. A. F.

A true Luther word.

Husbands and wives should know that they can do no better for God, for Christianity, for the whole world, for themselves, or for their children, than to bring up their children well. There is nothing in pilgrimages to Rome, to Jerusalem, to St. James, there is nothing in building churches, in making masses, or whatever else may be called, in opposition to this one work, that married couples bring up their children. For this is the most important road to heaven, and they cannot reach heaven any better than by this work. It is also their own work, and if they do not do it, it is as wrong as if fire did not burn and water did not wet. So again, hell is not easier deserved than in one's own children, nor may they do any harmful work, for they neglect their children, making them curse, swear, learn shameful words and songs, and live according to their will. In addition, some of them have been tempting the world with other adornment and promotion, so that they may please the world, rise high and become rich, and always take more care of their bodies than of their souls. There is no greater harm to Christianity than to neglect its children. For if we are to restore Christianity, we must indeed begin with the children, as was done before.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Sabbatarianism and Immersionism. By O. Boettcher. Concordia Publishing House, St. Louis, Mo. 22 pp. 5XO/1- Price: 10 Ets.; the dozen: 96 Ets.

A short, good tract against the sabbath-crazy, who want to keep the Old Testament sabbath commandment also in the New Testament, and against the baptism-crazy, who consider only immersion a right baptism and reject infant baptism. The tract is reprinted from *Lutheran Witness*. L. F.

Fourth Report of the Joint Commission on the Book of Common

Prayer. Appointed by the General Convention of 1913. The Macmillan Company, New York, N. Y. 116 pages 5XffXo bound in Pappbaud. Price: tzl. 25.

For ten years a large committee of the Episcopal Church has been working on proposals to change the main Book of *Common Prayer* of that communion. These proposals, which will now come before the triennial assembly of the said communion meeting this year, are here presented in print. Outside of it they claim for the time being only limited interest.

L. F.

Luther as the father of his children. By M. Willkom m. Published and printed by Johannes .Herrmann, Zwickau, Saxony. 16 pages Price: 5 Ets. To be obtained from Concordia Publishing House, St. Louis, Mo.

A beautiful look into Luther's family life, especially fitting in this year of the four hundredth anniversary of Luther's marriage and the founding of the Lutheran presbytery. L. F.

News about the community chronicle.

Introductions.

Introduced on behalf of the respective district presidcs:

P a interfere:

On sunday. Cantate: P. E. ,h. Lüker in the congregation at Moltke Tp., Sibley Eo., Minn. by 1'. hy. Cooper.

On Sun. Rogate: Rev. J. G. Lang at Bethesda Parish, Hot Springs, and at St. Paulus Parish, Arbmore, S. Dak. by Rev. B. Schwarz.

'On the Feast of Trinity, L. W. Elausen in Zion parish at McIntosh, Miun. and in Bethlehcms parish at Lessor, Minn. by P. E. A. Schütt. - P. 2. v. T ö r n e in the parish at Frederic, Wis. assisted by kK'. O. Bräm and F. heidbrink, by P. F. Kersten. - 1'. A. h. S ch lees in St. John's parish at Battle Creek, Nebr. assisted by k'. F. E. Braudhorst's by L. A. h. Güttler.

On the 1st Sunday, n. Trin.: 1'. O. J. K i t z m a n n f n n. in the congregation at Hebron Tp., Iowa, assisted by O. J. Kitzmann so', and in the congregation at Elmore, Minn. assisted by k'si. O. J. Kitzmaun, Sr. E. E. Metz, G. Schmidt and W. E. heidorn by P. M. C. A. Mueller. - 1'. C. A. Kram e r in the parish at hattvn, Last., Can., by L. J. E. Marozit.

On the 2nd Sunday, n. Trin. -h. N o t h n a g e l in St. Luke's congregcinc at Kansas City, Kans. assisted by Prof. O. W. Wismar and the >>>. h. Blanke and W. Westermann of L. O. H. Pooker. - P. P. Burgdorf in the Immanuel parish at Wylie, Minn. and in the parish at Red Lake Falls, Minn. by p. M. G. Brammer. - P. W. L e c k b a u d in St. Petrigemcinc at Riceville, Iowa, assisted by L. F. Bonovskh from p. Th. Frese. - P. O. C. Muller in the Eilst kutlminn Cüurcū at Paola, Kans. assisted by L. F. Drögemüllers of M. L. -heerboth.

On the 3rd Sunday, n. Trin.: IN A. C. W e b e r in the congregation at Hartleh, Iowa, by II O. E. Geisler.

P. Teacher:

Palm Sunday: teacher J. L. Koch at St. Paul's parish near Bovne, Iowa, by Rev. J. Schliepsiek.

Groundbreakings.

The foundation stone of a new church was laid:

On Sun. Exaudi: The Zion Church at Lincoln, Mo. (L. h. M. Schreiner). Preacher: k>. E. Niermailu. - 'On Pentecost Monday: the St. Paulus parish at Aubur'n, Nebr. (!'. A. L. Gresens'. - 'On the Feast of Trinity: the St. Paulus parish at Nnity, Minn. (L. P. h. T. Gieret. Preacher: P. W. hartmaun.

Initiations.

Dedicated to the service of God were:

Church: On Sun. Exaudi the First Lutheran Church at Ban N u y s, Cal. (P. M. h. Tietjen".

School: on the 1st of Sunday, n. Trin. the school of Trinity parish at S a n Bernardino, Eal. <P. W. J. Lankowi. Preachers, El'. A. E. Michel, E. J. Rudnick, and G. h. -hillmer.

Organ: On Sund. Quasimodogeniti the organ of the Bethlehem parish at N e k o o s a, Wis. W. E. Meyer j.

Anniversaries:

Anniversaries.

On sund. Exaudi: The St. Lukasgemeinde zu Kansas (5 ity, Kans., the 25jährige. Preachers: Prof. R. Neitzel and the 1>1'. L. J. Schwartz and A. Mieger. - On the 1st Sunday, n. Trin. the Trinity congregation at 2 a u B e r u a r d i n o, Eal. P. W. J. Lankow), the 15th Anniversary. - On the 2nd Sunday, u. Trin.: St. John's congregation at Green G a i d e u P r c t., Madison Co, 'Nebr. (L. E. Just>, the 50th anniversary. Preachers: kp. J. Witt, F. Kanl, and T. Lang.

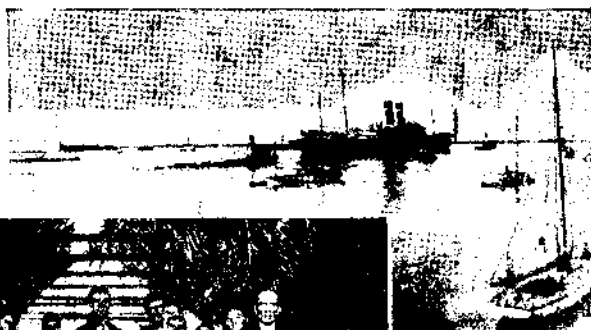
Advertisements and notices.

Syuodal indications.

The Ontario District of our Synod will meet, w. G., from the 20th to the 25th of August, at Zion Church, Dashwood, Ont. <P. E. F. J. Brueri. Opening service Thursday morning at 10 o'clock (D. F. Pfotenhauerl. Credentials of congregational deputies to be submitted at close of this service. Paper: "The Doctrine of Vocations" (Rev. P. L. Dannenfeldt). Entries and conference minutes

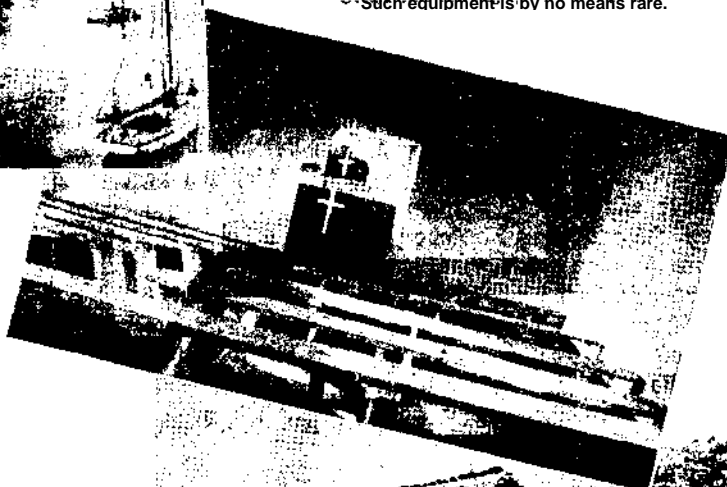
Views of our South American mission field.

Missionaries on the journey to South America.



The interior of one of our mission chapels in Argentina.

Such equipment is by no means rare.



G. Chicken's introduction as a missionary in Misiones, Argentina.

Palm branches made it possible to prepare part of a barn for this celebration.



A missionary community in Misiones.

P. G. Hülmer at the end of the row on the left.



In the forest near Misiones in Argentina.

The thickest end of the tree trunk has already been cut off.



Plant and bridge in the rose garden of Palermo Park in Buenos Aires, Argentina.



How to wash in Misiones day.

The laundry is worked with a piece of wood while it is in the water.



A settler's hut in Villa Encarnacion, Paraguay.

Our mission is also moving into Paraguay.



A small mission congregation in another place of the mission area of Misiones in Argentina. G. Hübner at the end on the right.

Church members. 379 children are taught God's Word either in confirmation classes or in Sunday School. For this mission, \$8, 111. 37 were spent in 1924 as a whole.

The School Committee reported on the parochial schools in our district, and then the school question was thoroughly discussed on all sides. We were again brought to the conviction that it is extremely necessary to found and maintain Christian parochial schools in our godless, atheistic and materialistic times. This is more necessary today than ever before, because in our country naked unbelief is eating away like a cancer, and in our public schools the pernicious doctrines of evolution threaten to destroy faith in the living God and His revelation as found in the Holy Scriptures. The public school cannot properly educate our children because it does not have the proper means of education, the Word of God. Christian children belong in a Christian church school where God's Word dominates and permeates all subjects taught. We were heartily encouraged to establish and maintain Christian church schools in a special school sermon.

Finally, I recall the convivial intercourse which all the pastors, teachers, and deputies had at the synodal meeting at Wentworth, the stimulating interchange of ideas which we enjoyed here, the hospitality of the local congregation, which we were all allowed to experience in abundance, the obligingness of the local pastor, who went out of his way to give every hungry guest his just due, and finally the beautiful, romantically situated lake, which, not far from the town, so kindly invited us to bathe in its cool waters. All these things combined to make our Synodal days at Wentworth quite pleasant and agreeable.

F. Freese.

Middle District Assembly.

On June 17, the members of the Middle District of our Synode gathered at St. Paul's Church, Fort Wayne, to open their meetings by a solemn service. Vice-President F. Brand preached the sermon on Acts 1:8. 1, 8. In the afternoon the synod organized in the college auditorium. District Pres. J. D. Matthias read his timely opening address and the presidential report. The whole proceedings were carried by two papers, a German one by Bro. Th. Frank on the high priestly and kingly office of Christ, and an English one by Bro. G. Meyer on the means of grace and their practical application.

Of the many things which the District negotiated, only a few can naturally be mentioned. Director Luecke reported that 340 students attended our institution in Fort Wayne, of whom by far the majority intended to continue their studies in the seminary in St. Louis and thus prepare themselves for the holy preaching ministry. He asked for many pious and gifted students who could now be accommodated in the new buildings much better than before.

The Chairman of the Commission for Inner Mission, Rev. P. Kleinhans, in his report, which was in print, set forth how almost in all the mission congregations the number of hearers was increasing. In a special service the missions of the district were described by various speakers. Because English work is everywhere rampant, it is to be recommended to Synod that someone be employed to translate our delicious German Scriptures into English.

Since the adoption of the Nicene Creed, one of the confessions of all Christendom, 1600 years had passed during the synodal session. To commemorate this anniversary, Vice-President Lankenau gave a speech in which he showed the origin, history and purpose of this symbolism.

The Lay Delegates, in their special meeting, resolved, first, to work for the district to receive a further fund of \$150,000 for the church building fund; secondly, to ask the Synod to hold its meetings from a Sunday to the following Saturday. Both proposals were approved.

The teachers of the district held a conference on Tuesday before the Synodical meeting, and the pastors during the same. At this conference uniform lodge practice was acted upon and a number of theses adopted. On Sunday the magnificent building of the Luther Institute was dedicated with singing, prayers and speeches.

C. P.

To the ecclesiastical chronicle.

Domestic.

Blessed work of a city missionary. More and more our Church is turning her attention to the so-called city mission, and rightly so; for our large cities are vast mature mission fields. A glimpse of the blessed work of such a missionary is afforded by the report of Father F. H. Menzel, the city missionary for San Francisco. We read, "Statistics of the past year: asylum visits: 477; visits to private homes: 74; business visits: 79; private gpriestences at sick beds and in jail cells: 2, 224; services in wards and chapels: 301; audience at services: 11, 151; ministerial services: 22; communicants: 48; Bibles distributed: 133; church magazines and tracts distributed: 14, 976; sermons and lectures on this missionary work: 25; court sessions attended: 14; clothing, etc. distributed: '260; expenses for charity: \$128. 70; visitors received: 242; churchless Lutherans found: 439; letters received: 504; letters written: 524; conferences with physicians, judges, etc.: 35."

One blessing of this missionary work that has been of special interest to us is expressed in the words, "Churchless Lutherans found: 439." Already this finding of so many churchless Lutherans is worth all the trouble and all the money this mission costs. And now only the 11, 151 visitors in the church services! Truly our large cities are ripe harvest fields! J. T. M.

The gulf between us and the United Lutheran Church. Among the best known freethinkers of our day is Rev. Dr. Harry Emerson Fosdick of New York. In a recently published book, this scoffer makes a mockery of the Christian faith, denies all the doctrines of our most holy faith, and preaches a "Christianity" adapted to the religious teachings of the heathen, Jews, and Turks. According to Fosdick's doctrine, there is no God-man Savior through whom alone poor sinners are saved, no vicarious satisfaction in the sense of Scripture, no original sinful destruction, no resurrection of the flesh, no punishment in hell, and no heaven as taught in the Bible. Notwithstanding this, Fosdick has been called upon by eminent members of the United Lutheran Church, known as the Merger, to make speeches to them, and he has

Invitation also accepted. In Springfield, O., he spoke to the students of Wittenberg College at morning worship, and in Dayton, O., at the First English Lutheran Church. It grieved us deeply when we read this report in the "Lutheran Church Gazette." A Lutheran Church that pays homage to Unionism, gives the word to Masonry, and ever grants pulpit fellowship to a Fosdick, has sunk low and is desecrating the name "Lutheran."

In his speech to the students of Wittenberg College, Fosdick said, among other things, "Hitherto it has been the custom to put Christianity on a block and force people to accept it as a whole. In accepting Christianity, people should follow what they see." For Fosdick, then, human reason is the source, rule, and guide of doctrine, not the Scriptures. Fosdick went on to say, "Religion is continually changing its garments, its habitation, its devices. It is perpetually in flux, but as to the core of religion, there are certain things that know little change." However, according to Fosdick, these certain things that "know little change" are not the doctrines of salvation in Scripture, but the religious needs, urges, etc. of the natural man. The doctrines of salvation in Scripture are, according to Fosdick, nothing but shells which may quite well fall away without the essence of religion being destroyed. Only a quite unbelieving scoffer can thus speak of the doctrines of Scripture. And yet we read in the report, "With his speech Dr. Fosdick made many friends in the college; for both students and members of the faculty declared the speech to be one of the best they had ever heard."

We cite still another very justifiable judgment from a Presbyterian: paper (*Presbyterian*), which Fosdick far better than the "Lutherans" at the Merger. For when once Fosdick had called a Jewish rabbi, who appeared with him at the same time, a "model Christian," the Presbyterian paper rightly judged that Fosdick and Rabbi Wisc were both not Christians, but Pharisaic twins, because they want to be blessed by their own works, and Sadducees, because they deny the resurrection of the dead. Do men of the Lutheran Merger also belong to this class? J. T. M.

Unionism in the United Church of Norway. At its last Synodal Convention held at St. Paul, Minn. from the 9th to the 14th of June, the United Norwegian Church of our country, in place of the former President, D. H. G. Stub, elected D. J. A. Aasgaard as its president, D. Stub resigned mainly on account of advanced age, but will continue to serve the Synod wherever he can, and has been asked to write a work on the development of the American Lutheran Church, especially the Norwegian. We do not consider D. Stub to be the right man to write such a book, for from the outset a man like D. Stub, who is Unionist-minded, is not capable of rightly assessing the important events in the Lutheran Church in our country and of presenting them in a factual way. In his farewell address, D. Stub expressed his unionist standpoint in the words: he would continue his efforts to initiate possible unions with other Lutheran church communities. However, an organic union could not come about in the near future, but a better cooperation and more pulpit and communion fellowship should be brought about between the different church bodies. So pulpit and communion without doctrinal unity! This is not the way the Stub talks, who once sat at Walther's feet and glowed for the true teaching of the gospel! So speaks a stub who has fallen prey to unionistic contamination. J. T. M.

Congregationalists and the Bible. The "Lutheran Church News" reports: "A newspaper published in Portland, Oregon, 'The News' reports this as follows: 'The national controversy between fundamentalists and modernists (Bible-believers and freethinkers) has also found echoes in Portland. Two ministers, one for each side of the fight, preached in Portland Sunday on the doctrine of evolution. The Rev. Clement G. Clarke of the First Congregational Church took the modernist stand. He declared, 'The Bible is not the infallible word of God. There is no such thing in this world. The Bible does not stand up to scrutiny as the inspired Word of God. The writers of the Bible wrote according to the scientific knowledge of their day. But our scientists have made progress.' So much for the report of the newspaper referred to. If that Rev. Clarke by all means wants to be a monkey, he may have the pleasure. And if the editor of the 'Church Messenger' is not afraid to turn the Bible upside down, let him know that the Word of Scripture will judge him, together with all the perverters of Scripture, at the Last Day."

This warning is certainly in place. God's longsuffering is inexpressibly great. He allows the gross blasphemers to spew their venom for a time in great patience. But all the more terrible will be their judgment. "Be not deceived; God is not mocked." Gal. 6:7. J. T. M.

The Scopes Case. As has already been reported in these columns, the State of Tennessee has recently enacted a law strictly prohibiting all teachers in the public schools from teaching the so-called theory of evolution as established truth. A teacher named Scopes has now deliberately violated this law in order to test its constitutionality. The first prosecutor to appear against him was a supporter and zealous defender of the theory of development named Rappleyea, not the state itself. It was only after the trial was instituted that the superintendent of schools in the county took the matter in hand. The two main questions before the court to answer are 1. Do the people have the right to control the state schools? (2) Have parents the right to preserve the religious welfare of their children while attending school? Both questions are of far-reaching importance. The advocates of the doctrine of evolution are now concerned to show clearly that the doctrine of evolution does not conflict with God's Word, but can be united quite well with the biblical account of creation. How this can be done is now being shown by respected men in the various newspapers of the State of Tennessee. But whoever reads these newspapers will immediately notice the deception that lies behind them.

The biblical account of creation cannot be rhymed with the pagan doctrine of evolution; for this is a deception of the devil that makes a mockery of the word of God. Thousands throughout the country are anxiously awaiting the outcome of this trial, which commenced at Dayton, Tenn. on July 10. J. T. M.

Abroad.

How others judge us. Prof. D. Richter from Berlin, who has returned from a six-month journey through the United States of North America, reported the following about his impressions in America at the annual meeting of the Brandenburg Missionary Conference: "America is rich; its prosperity is obvious. Every seventh American has an automobile. There are rows of workers' cars in front of the factories during working hours, without any danger of being stolen. Many more people also own their own homes, giving the cities a tremendous sprawl. The simplest girls go to

precious furs worth 400-800 marks (H100-P200) and with rings and bracelets of your very expensive white gold. With this wealth and the extraordinarily favorable economic situation, which was still lifted by the last brilliant harvest during the bad harvest in other countries, the boundless optimism [hopefulness] of the Americans is understandable. They generally look forward to a great advancement, regard themselves as the leading nation of the world, and are dominated by a feeling of security and self-confidence. This consciousness of being the first leading nation prevails also in missionary matters. It is understandable to note that in the United States in 1924 200 million gold marks [\$50,000,000[^]], while in Germany only 200,000 gold marks [\$50,000[^]] were raised for evangelical mission work. More than two-thirds, nearly three-fourths, of the total funds for evangelical heathen missions are paid by North America. The organization is quite different from ours: missionary societies are unknown. Mission is churchled in, that is, it simply belongs to the general church work, for which every congregation pays its dues."

In these words, Prof. D. Richter has described the conditions in our country quite correctly in general. However, not all that glitters is gold in America either. This is especially true with regard to the "expensive white gold" that even the "simplest girls" wear, and with regard to the cars of the workers. These are mostly "Fords" that cost little. Nor is the economic situation by any means "exceptionally favorable," and the harvest was not "brilliant" everywhere in our country. There are also thousands in our land who are not "ruled by a sense of security and self-confidence," but beat their breasts and sigh, "God, be merciful to us sinners!" And yet we are thankful that we have once been reminded how richly God has blessed us in our glorious land-the paradise of the world. May our missionary gifts flow the more abundantly!

J. T. M.

From Germany's need and help. The following letter was recently received by our New York Relief Committee from the Fatherland Women's Association in Sterkrade in the Ruhr area, which cooperates with the German Red Cross. For some time now our Relief Committee has been sending regular support to this particularly hard-hit area. The letter clearly shows that help is still needed.

"Sterkrade, June 5, 1925.

"To the American Lutheran Board for Relief in Europe. Mr. P. Restin.

"For your letter of May 22, I thank you most sincerely. I would also like to take this opportunity to express my best! I would also like to take this opportunity to thank you for the last two boxes of clothes. I am writing to the donor, the Women's Association in Mondovi, by the same mail. Please be assured that I am well aware of the great relief work you have been maintaining for a long time. While all other relief organizations have ceased their work, you are still helping in a way that is rarely equaled. It will be difficult for me to keep addressing your synod with requests. Nor would I do so if the need in our country were not so indescribably great.

"Mr. D. Nickel was with us a fortnight ago, looking after the old people and our children's home. He was shocked. He made me promise to try everything to continue to enlist your help for our great need.

"Today Dr. and Mrs. Heylandt are leaving for America. They have also promised me to do everything in their power to help us.

"With best regards and with the heartfelt request that you continue to show us your goodwill...

"Your devoted

"Gustel Pagels." "Fatherländischer Frauenverein, Sterkrade, Ruhr, Germany,
German Red Cross."

L. F.

"Saint" Peter. At the end of May the Dutch Jesuit Father Peter Canisius, already mentioned in these columns, one of the main opponents of the Reformation by Martin Luther, was canonized by Pope Pius with solemn and magnificent ceremonies in St. Peter's Cathedral in Rome. The mighty church was crowded; more than 60,000 persons, among them representatives of the Jesuit Order from all parts of the world, had come to this celebration. Among the spectators were pilgrims from Germany, Austria and the German parts of Switzerland, for in these countries Canisius is held in high esteem. Among the Cardinals from abroad was Cardinal Dougherty of Philadelphia; also present was the German ex-Chancellor Marx, and other persons of high rank. All listened to the speech of the Pope, who appointed Father Canisius as Universal Doctor of the Roman Church. Meanwhile, the Universal Doctor has been in his grave for more than three hundred years and knows nothing of all these things. But the fanatical books he left behind, full of hatred against the Gospel, teach the Roman Church to curse Christinn. That the Roman Church has appointed Canisius a universal doctor is significant of her. She is wholly under the spell of the Jesuit order, and what that means every Lutheran Christian knows. J. T. M.

East and West.

On the journey.

Now I am on synodal travel again, similar to last summer. Fortunately, the external reason is different this year. While last year all four Vice Presidents of our Synod were suffering, so that they were unable to represent our President Pfotenhauer at the individual district synods during the summer, they are now all healthy again, or at least significantly improved, so that they can again share the work with him. Vice-President Eckhardt visited the Southern District in February and the English District in June; Vice-President Bernthal was in the Colorado and Oregon and Washington Districts in June and is now, as I write this, at the California and Nevada District Assembly. Vice-President Brand represented the Presidency in Oklahoma in May and with the Middle and Manitoba and Saskatchewan Districts in June and is currently in Alberta. And Vice-President Miller took over representation on the Middle District after Fr. Brand's departure. Pres. Pfotenhauer himself has been indefatigable; he was with the Atlantic District in May, the Minnesota and Dakota, the Southern Wisconsin, and the Northern Illinois Districts in June, and is now down in Texas. But even if all five officials had rushed from one synod to another in an airship during the month of June, they could not have forced it. June is such a popular synodal month with us that no less than thirteen-nearly half of our twenty-eight-districts met in that month this year. So our president had again to seek other selectors; he sent D. Dau to Michigan, D. Kretzmann to South Dakota, P. Dietz, the chairman of our

Obituaries.

A faithful, conscientious worker in his vineyard, the Lord has given the Church a blessed end of the day: Father Louis Going. He was born June 27, 1868, at Eitzen, Minn. He attended the parochial school of his native place, and after his confirmation entered Concordia College at Springfield, Ill. After passing the examination he accepted a call to the church at Sherwood and Edgerton, O., in 1891. After five years' effectiveness there and in the vicinity he answered a call to Elmore, O. Eight years later he came to Beecher, Ill. where he labored in the blessing for nineteen years. In 1923 he resigned due to illness and went to a sanitarium. After a long stay he was able to leave this institution as cured and then went to live with relatives in Des Plaines, Ill. On April 25 he suffered a cerebral apoplexy and after a few hours passed away gently and blessedly in the faith of his Savior. His deceased body was laid to rest at Beecher, Ill, April 29, with a large attendance. The undersigned delivered the German and Rev. O. Geisemann, of Oak Park, Ill, the English memorial address. Rev. W. H. L. Schütz read the resume of the deceased and officiated at the graveside.

P. Going was married twice. His first wife, Berta, née Klotz, died in 1912, and in the following year he married Luise Franzen. Apart from this wife, now widowed by his death, he is mourned by four sons, one of whom is in the ministry and two of whom are studying at our institutions.

"I have fought a good fight; I have finished the race; I have kept the faith. From now on I have the crown of righteousness", 2Tim. 4, 7. 8.

Walter F. Pieper.

On July 4, after a long and painful illness, the Lord of the Church delivered His servant, Theodore Lohrmann, by a blessed death. The deceased saw the light of day in the parsonage at Lenox, Mich. on June 13, 1873, completed his theological studies at our seminary at Springfield, Ill. in 1894, first at Mount Vernon, Ind., then for ten years at Millstadt, Ill. and since 1905 at Decatur, Ill. he administered the sacred ministry with all fidelity and conscientiousness. As a true conference brother he has taken an active part in the work of the conferences and has attended them very diligently, has gladly served his district, and as a member of the board of directors of the Lutheran Hospital at Springfield, Ill, has contributed many an hour to the blessing of that institution. In* 1895 he entered into holy matrimony at Eden Valley, N. Y., with Jda Agle. His widow and three daughters survive him. His funeral was held July 7, as he had requested, without much floral expense. Praeses W. Heyne, longtime brother minister of the deceased, officiated at the home and graveside, and brother ministers carried his tired and consumed body to the God's Acre. In the church Prof. Th. Engelder offered words of comfort in German based on the apostolic remembrance Hebr. 13, 7. Prof. Otto C.A. Böckler preached in English on the words: "I know in whom I believe," 2 Tim. 1, 12. The large mourning assembly sang the song of joyful confidence: "I know in whom I believe." Jesus became as truly the sole ground of faith of the one who had fallen asleep, the deeper the Saviour, according to His love and wisdom, led him into suffering and affliction. "His' tribulation, Jam

"Mercy and misery have come to a blessed end." That is why the 103rd Psalm was read out in the house of God at the request of the congregation. May God have mercy that our lives too may one day end in the praise and glory of this Psalm!

According to his unfathomable counsel, the Lord called his young servant, teacher Emil Wilhelm Grönke, from this life and, as we confidently hope, transferred him to the blessed heaven. Teacher Grönke was born in New Germany, Minn. on April 26, 1903, the son of Albert and Karoline Grönke. A year after his confirmation he entered our college at St. Paul and later our teacher's seminary at Niver Forest. As a student he held school for one year at Embarrass, Wis. In June, 1924, he completed his studies at the seminary at River Forest and accepted a call to Gretna, La. Who on the very third day after his arrival there, he fell ill with influenza. He rallied, however, and with a sick and infirm body continued in school for six weeks. Doctors advised him to go home, as he was suffering from tuberculosis. Since the Feast of the Ascension he was rapidly approaching his end, and on June 11, at the age of 21 years, 9 months and 15 days, he passed away and was given a Christian burial in the ground on June 14. He leaves his parents, one sister and five brothers. The undersigned delivered the funeral oration on Isa. 45:15, and Father Erthal officiated at the graveside. The teachers present sang the counter-call.

Theo. Rolf.

New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

History of the Lutheran Free Church in Saxony and other states.

At the request of Professor D. Dau and on behalf of the General Pastoral Conference written by L. W. Wöhling in Hanover. With over 100 pictures. Published by the Schriftenverein (E. Klärner), Zwickau, Saxony. 222 pages 7"X9", bound in cloth with spine and cover titles. Price: \$2. 50. To be obtained from Concordia Publishing House, St. Louis, Mo....

This is a beautifully appointed book, but more importantly, it is historically very valuable and well worth reading. It consists of two parts. The first part (pp. 12-187) contains the history of the origin and destinies of all Free Church congregations, and is arranged according to the four principal districts: The Southwest German District; the Saxon District; the Northern District; and the East Prussian District. For this part, the reports of pastors and members of the congregations were available, most of which are reproduced verbatim. The second part (pp. 188-215) deals with the origin and history of the Free Church Synod. Both parts find continued to the very latest times. And to this are now added more than 100 exquisitely executed pictures of persons, groups of persons, churches, church halls, parsonages, etc. Whoever wants to get to know the whole history of the Free Church associated with us, which can now look back on half a century, will not find all this material together anywhere else, and here now also in a beautiful, readable form. All sides of their church life find considered. The book will awaken a good understanding of the Free Church and much interest in it. L. F.

The Pocket Oxford Dictionary. Based on the Great Oxford English Dictionary. Compiled by F. G. Fowler and H. W. Fowler. Clarendon Press, Oxford, England. 1,000 pages 4X6", bound in cloth with gilt title. Price: Z1. 50 net.

The book is really what its name implies, a pocket dictionary, but not handcrafted or factory-made, but edited on the basis of the largest and most thorough English dictionary by a particularly skilled pair of brothers with the assistance of other men active in this field. One does not know what to appreciate more: the richness and reliability of the material, the compact and yet clear and easy-to-read print, or the low price considering what is offered in content and layout. The book is a product of the Oxford University Press, which is justly famous throughout the world. Because of its handiness we give it a permanent place on our desk.

L. F.

To the ecclesiastical chronicle.

From our Synod.

The so-called Professors' Conference, which is composed of all the teachers at our institutions of higher learning and which meets every three years, always in the year preceding our General Synod, was assembled this year from July 1 to 3 in Lombard, Ill., a suburb of Chicago. Greater Chicago is the most centrally located for the participants of the conference, who come from the most diverse parts of the country, and also requires the least travel expenses in comparison with other places, a point to which attention must always be paid, since the travel expenses are paid from the Synod treasury. Father W. C. Wangerin and his congregation in Lombard have received and accommodated us very hospitably, whereby we find ourselves greatly indebted to them. Of the 118 professors who work at our institutions - in addition to a number of assistant teachers - more than 70 were present, and each of our 14 North American institutions was represented. Of those who are absent, a large number, especially younger professors, take advantage of the opportunity to pursue special studies during the summer in the summer schools held at many universities, and these summer schools had already begun when the conference met.

Just as the entire Professors' Conference is set up by the Synod for the purpose of discussing and debating questions and matters concerning our higher education system, this was also the case this time. In particular, the curricula, which had been presented by the Survey Committee appointed by the Synod in the matter of our institutions and had already been sent to the individual teaching colleges, were discussed in special meetings of the subject teachers in the various languages (German, English, Latin, Greek, Hebrew), in history, mathematics, in the natural sciences, and especially in religion, and the goal was the most appropriate and uniform preparation of the students in our colleges for the theological studies in St. Louis. Among the more general papers presented and discussed were: "Methods of Teaching in Lutheran Colleges and Seminaries," "Medical Examination of all Pupils and Students Entering and Studying in our Institutions," and especially a paper which was especially lively discussed and which will come before our next Synod, namely, the question: "Shall we enlarge our College Course? And if so, in what manner shall this be done?" The conference was, however, of the conviction, which has often been expressed in our circles, that a gradual extension of our present six-year college course to seven or eight years seems advisable in view of the present requirements and conditions. After considering the various possibilities, it was decided that the best place to begin for the time being would be in our present St. Louis Seminary building, which will be empty until September 1926. A more detailed plan of how all this could be done will be worked out in the coming months and then presented to Synod for consideration. However, we have already mentioned this important matter, which has a profound effect on the life of our institution, so that it may be considered in other circles.

L. F.

From our college in Fort Wayne. Our second new residence building, Crull Hall, is progressing toward completion, a side piece of our Sihler Hall. It should be completed by August 15,

God willing, the building will be finished. Finally, we will have enough space for our present needs. We will then be able to accommodate 350 students in the three residential buildings. The inauguration of this newest building is scheduled for September 20.

The construction of the four professors' apartments has also finally begun.

L.

Domestic.

The Educational System of the Methodist Episcopal Church. The Methodist Episcopal Church maintains a very extensive educational system both in the United States and abroad. In the United States this community has 45 colleges and universities, with 3, 170 professors, 59, 553 students, and a maintenance fund of \$39, 611,000, all institutions of learning of the first order, approved by the State Board of Education. In addition, there are 35 professional educational institutions (theological seminaries, business schools, colleges of medicine, jurisprudence, etc.) with 1,089 professors and 19,027 students. In another 32 general institutions of higher learning 6, 615 students are taught annually. Outside the United States the Methodists maintain higher schools in Africa, China, Europe, India, Japan, Korea, Central and South America, Malacca, Dutch India, Sumatra, and the Philippines. There are 957 foreign and 7, 878 native teachers in these mission schools.

Every June the community celebrates a so-called Children's Day, on which the attention of all members of this church is drawn to the duty of providing for the proper education of the youth and of directing those who desire a higher education to the church's own teaching institutions, "because in these the religious life of the students is cared for in an appropriate manner. The "Christian Apologist" comments on this: "Our intention is no other than that of raising children and young people to become useful, God-fearing people through appropriate education. Our whole school system is thoroughly grounded in the Christian faith. The purpose of our schools is not to make Methodists of the people, but Christians fitted for life and various services in the state and kingdom of God."

Unfortunately, the Methodist educational system lacks the Christian parochial school. Only after the children have left the elementary school do the Methodists provide the appropriate Christian education in their secondary schools. We are firmly convinced that this is wrong. However, the growing youth also needs Christian instruction as well as instruction under Christian influence in the most urgent way. We therefore advocate higher Christian schools also for our Lutheran youth. But the important years of childhood should not be overlooked, and in Christian parochial schools the right foundation should be laid on which to build. The Methodists give more to the Gentile children than to their own; for for those find parochial schools provided.

J. T. M.

A Strange Society. The Church Peace Union is reported to be holding an international congress in the Swiss city of Geneva in 1928. The purpose of this gathering is to unite the most outstanding world religions in the interest of world peace. The necessary money for this enterprise will come mainly from the income of the Fund "for the Promotion of International Benevolence by the Churches," established eleven years ago by Andrew Carnegie.

Let us consider what this strange society has in mind. It wants to unite all the main religions of the world, the Christian, the Jewish, the Mohammedan and the many pagan ones. Nothing will remain of Christianity in this unification. Everything will come down to works righteousness, and the Cross of JEsu Christ, our only Saviour, will be most shamefully done away with. This is the first thing. Then, by this insult to Christianity, world peace shall be established, and swords shall be changed into plowshares. This is the second.

We are also in favor of world peace, but we know that in this way world peace will never come about. If there is to be peace on earth, the gospel must be preached; for the gospel is the divine power, Rom. 1:16, which transforms men's hearts. "Now the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, gentleness, chastity, Gal. 5:22; but where the gospel is suppressed, none of these fruits of the Spirit are found, but "enmity, strife, envy, wrath, strife, discord, divisions, hatred, murder," Gal. 5:20, and all the other works of the devil. We emphasize this because many serious Christians also consider the Church Peace Fellowship in Geneva to be a very good thing.

In the meantime, our Government is arranging for military exercises to be held and military instruction to be given in many of our country's colleges by officers of our national army. England is arming herself, and Japan is building new warships. Our daily press speaks of the "coming world war," in comparison with which the last one was only a skirmish. Our highly praised Saviour foretold us: "You will hear wars and cries of wars", Matth. 24, 6. The world will not hear of a thousand-year kingdom of peace on earth, but of the hour - and now is the last hour - when the Judge will appear for the Last Judgment.

J. T. M.

"Christian" America. According to a report we have received, there are about 70,000,000 people in this country who do not belong to any church. Some 35,000,000 children and young people are growing up without any religious instruction. In Washington State there is a county of 4,000 inhabitants, of whom only 641 belong to a church. In Idaho is a county containing 5,085 inhabitants, and among these there are only 161 who have joined a church. Of the 1,053 school-age children there, only 296 attend a Sunday school. One county in California is reported to have 80 per cent. of its inhabitants never attending a church. Virginia has one county of whose 12, 199 inhabitants less than 500 belong to a church. In Vermont, in a county of 12, 346 inhabitants, there are only 1, 395 church-goers. The "Christian Apologist" remarks on this subject, "The churches must stir, if paganism is not to rapidly prevail among our Christian people." Unfortunately, however, in our country it is often the very "Christian" churches that preach and spread paganism. Truly we have cause enough to humble ourselves before God and implore him for mercy. J. T. M.

Abroad.

The right goal. The "Ev.-Luth. Freikirche" writes: "We want to make the German people a Christian one again!" This was the goal set by the President of the Congress for Inner Mission, Privy Councillor Prof. D. Dr. Seeberg of Berlin, at the first public meeting of the work of the Inner Mission. With this objective he reached too high and too low. Too high, because there is no promise that the whole German people will become Christian.

would become true. Also the Jewish people did not become Christian as a whole, but decided against Christ as a whole, although the Lord Himself had proclaimed peace for three years by going around the whole country and confirming His speech with signs and wonders, and although the apostles and the churches gathered by them continued to testify of the power and truth of the gospel of Christ for three decades. The prophecy of the prophet Isaiah remained: The rest will be converted, Is. 10, 20-22; Rom. 9, 27-29. God wants all people to be helped and to come to the knowledge of the truth, the Lord also commanded to make disciples of all nations by preaching the gospel to them, but they are not all obedient to the gospel. But he has set his aim too low, because in this very instance 'making Christians' is not understood to mean both true conversion of heart to Christ, but only the more or less outward re-adoption of Christian customs, habits of worship, and the influencing of public opinion in a sense favorable to Christianity, which may thereby again become possible. True Christianity will be all the less promoted by this, as especially the Inner Mission attaches so little importance to the negation of the teaching of the Word of God, through which alone true faith is produced. On the contrary, the danger arises that Sadducees or indifferent people will be turned into Pharisees who consider themselves Christians because they are not like the others, the open church despisers, but attend the divine services, take part in Christian associations and meetings, and pay dues for them. But this does not make our people truly Christian."

This warning is also important for our country. Here, too, there are people who want to "Christianize" the United States. By this, however, they mean just that which is aptly described in the above, namely, a useless Christianity which glories in "good works" before men, is careful not to commit gross sins, and behaves decently. But with such Christianity a people is little served. God demands repentance and conversion from all people. But only very few people comply with this demand. Therefore it is purely impossible to "make Christian" a whole people in the right sense of the word. J. T. M.

The "Assumption" of the Virgin Mary. The Pope is planning for the next Council, which is expected to take place next year, the promulgation of a new dogma or statement of faith, namely, the doctrine of the Assumption of the Virgin Mary. A booklet that will be given to the pilgrims of the "Holy Year" in Rome already goes beyond this first planned dogma and proves that just as Mary also Joseph was bodily resurrected and ascended to heaven. The booklet says: "Is it not right and proper that the whole Holy Family should be united in heaven, so that they may continue to communicate personally with one another?"

"Is it not right and just?" This, then, is the real reason why the Pope promulgates the new heresies concerning Mary and Joseph. There is not a word in the Bible about the ascension of Mary and Joseph. They died like all Christians; their bodies rest in the chamber of sleep, while their souls are with Christ. But this does not prevent the Pope from blasting his lies about Mary and Joseph into the world. He is not concerned with what God's Word says, but with what is "right and proper" according to his blind papal reason. Pagans, Jews, Turks, and Mormons apply the same standard. According to the pagan's reason, it is right and proper to worship many dumb idols; according to the Jew's,

Christ; according to that of the Turk, to practice polygamy even in heaven; according to that of the Mormon, to make Adam the god of this world. He who makes the sentence, "It is right and just," the standard of his faith, is a heathen false teacher. But of the pope, the great Antichrist, what Paul writes is true: "But with evil men and seducing men, the longer the worse, they seduce and are seduced," 2 Tim. 3:13. Luther rightly remarks: "Now the holy papacy or papal church is full of all human lies, as they themselves confess at Rome, and is also publicly in the open, so that [it] no one can deny. But this is not the harm, but the lie that does the harm, that such a church and holy papacy is founded and established on diabolical lies, which no one knows nor notices its harm, until it brings all the world into eternal hellish fire, since there is no salvation nor return, and no one can atone for the harm, but that the pope with his indulgences, purgatory, and holy service has so shamefully deceived, lied to, and defiled the world for its goods and money. This would be overcome, because money and goods are restored of God every day; but that he has deceived souls by such lies, and drawn them from Christ to his own works and theirs, this is the devil, diabolical lies, and hellish fire with eternal death." (XVI, 2080.)

J.T.M.

East and West.

An anniversary gathering.

The Eastern District, to the fifty-second convention of which I had journeyed to Baltimore this year, is, as you know, one of the first four districts of our Synod. For when, under God's blessing, our Synod, established in 1847, had so grown that a division into four District Synods seemed desirable, nay, necessary, this division was effected in 1854, and the following territories were fixed for the several Districts in which the Synod then had pastors and congregations: for the Western District, Missouri, Illinois, and Louisiana; for the Middle: Indiana and Ohio (incidentally, the only district to have embraced one and the same territory for seventy years); for the Northern: Michigan and Wisconsin; for the Eastern: New York, Pennsylvania, and the District of Columbia. And then in the following year, 1855, these four districts held their first meetings. When one reads the minutes of the partition proceedings in the old synodical reports, one is convinced anew of the prudence, the conscientiousness, the foresight, and the great, holy zeal of our fathers, now all at rest in God. The main considerations were: That no division, but only one division, should be made; that the blessing of regular synodal attendance should be made possible to all the members of the synod, especially to the younger and more distant ones; that by smaller districts more active and brisker participation of all the members should be called forth; that by a general presiding officer attending the whole synod, and by the general synodal assembly itself, connection and unity should be preserved and promoted, and the emergence and prominence of different tendencies prevented. And I think time has shown it that the thoughts of our fathers were the right ones. God's blessing has rested in a wonderful way upon the institution which was then made, and which has ever since been carried out.

Now this year, then, had just passed seventy years since the first meeting of the Eastern District, and therefore

I have called this assembly an anniversary assembly. The Eastern District was then by far the smallest district. When the division was first contemplated in 1853, 37 parishes fell to the Western District, 36 to the Middle, 14 to the Northern, and 8 to the Eastern; and when the first Synodical Convention was held two years later, just at Baltimore, 9 voting pastors were present, 2 school teachers, and 6 voting deputies. Two pastors and one teacher were absent. And this handful of pastors were quite scattered and scattered over a large area, Keyl standing in Baltimore, Brohm in New York, Hoyer in Philadelphia, Biltz in Cumberland, Md, Sommer in Harford Co, Md, Nordmann in Washington, D. C., Roeder in Middleton, Canada West, now Ontario. Only in one place were there more than one pastor: at Buffalo stood Bürger, Diehlmann, and Pinkepank, the latter as assistant preacher and teacher; and at Eden, not far from Buffalo, Ernst officiated. This was the beginning of the Eastern District. The East seemed a "lost post."

Has it really been a "losing post"? The Eastern District has certainly had to contend with special difficulties, some of which are related to Eastern conditions. It had to work in an area which had been occupied by other Lutheran synods for more than a hundred years, and where these synods had in part developed considerable power, and where immigration from Germany did not pour in and take root as it did in the middle and western states. Nevertheless, the Eastern District has grown, has extended itself over new states and territories in the course of the years, and continues to do so to the latest time. Only recently the "Lutheran" reported on the dedication of our first church in the state of Delaware, and Delaware belongs to the Eastern District. At the home of my host friend in Baltimore, D. J. Geo. Spilmans, who is also the secretary of the Missionary Commission of the District, I soon noticed mission maps of the various States in which the District is carrying on its work. I have never seen such accurate, clear, beautiful mission maps. If only we had such mission maps of all the states in our country in our new seminary or some other central location! They were very accurately prepared maps, made at first for commercial travelers, but by a practical arrangement had been made serviceable to the mission. At a glance one could see what different synods were working in a state in the various cities and towns. There I saw quite clearly what a tremendous strength the United Lutheran Church, for example, in the State of Pennsylvania, has to show; but I also saw how our Church is advancing and gaining new centers all the time. The East is not a "lost cause"!

And this may also be made clear by some comparative figures. When the District was formed, as noted above, it numbered 11 pastors, 9 congregations, and 3 teachers, and its territory was New York, Pennsylvania, Maryland, the District of Columbia, and eastern Canada, which, however, was seceded and made the Northern District as early as 1874. Slowly but surely it then spread over more and more States in the east of our country. When, after fifty years, it had grown so large in 1906 that a separation seemed to be called for, and the Atlantic District was branched off, the Eastern District had congregations and preaching places in Connecticut, Massachusetts, New Jersey, North Carolina, Rhode Island, Virginia, and even an offshoot in London, England-and the number of pastors had grown from

Obituary.

A dear student of our Springfield Seminary, Gilbert J. M. Holstein, son of P. J. Holstein of Plainview, Nebr. drowned at his home while bathing July 2. Born Dec. 7, 1902, at Martinsburg, Nebr. he entered our institution in 1922 to prepare for the sacred preaching ministry. He had just graduated from the second seminary class and had accepted a vicarage in Riverton, Wyo. for the coming year, and then returned to the Institution in 1926 to finish his studies. But God decided otherwise with him and took him to himself by a quick and, we may certainly hope, blessed death. The funeral took place on July 5 with great participation. Rev. H. A. Hilpert of Pierce, Nebr. preached the German sermon on Gen. 22:1-9, and Rev. A. W. Brueggemann of Fremont, Nebr. preached the English on Gen. 45:28. Student Otto Prämier of Battle Creek spoke a few words in behalf of the student body. - May the quick and sudden death of the deceased be a serious reminder to all of us, especially to our students, to always be mindful of death, even during the life of the institution, to keep the Savior dear and to pray fervently often:

My God, I beseech you by the blood of Christ, make my end good.
H.A. Klein.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

A Last Apostolic Word to All Faithful and Righteous Servants of the Word. 2 Tim. 4, 1-5. by C. M. Zorn, D. D. Done into English by Rev. W. F. Docter. Concordia Publishing House, St. Louis, Mo. 58 pages 5x7s¹. Price: 35 Cts.

We know of no other and better recommendation to give to this writing, which is now also presented in English, than that which the "Lutheran" gave when the German edition appeared, but we would like to refer especially to the noteworthy preface by D. Dau, which is not found in the German edition. We said at that time: "The scriptural word treated here is a poignant passage, namely the words 2 Tim. 4, 1-5, taken from the epistle which is usually called the testament of the holy apostle Paul, because he wrote this epistle in the face of martyrdom, as is evident from 2 Tim. 4, 6-8. And likewise, the interpretation of this scriptural word is poignant, as a preacher and pastor of great age sums up, on the basis of the aforementioned scriptural words, what is to be said to preachers precisely in our time, in our country, and in our circumstances. More than once the application of the Scriptural word becomes an urgent admonition to self-examination, to introspection, to repentance. And such a reminder is very necessary for us, the servants of the Word, however different our work may be, however different the circumstances in which we work, however different our age may be. May this voice not be ignored! Let us read this short document together at pastoral conferences

Against worry. By D. C. M. Zorn. 23 pages 5x7¹. Price: 10 Cts.

The Denial of the Fundamental Truths of Lutheranism and Christianity by Königsberg Professors of Theology. An extended lecture by F. Hübener, Lutheran pastor at Königsberg. 35 pages 51/2x8¹. Price: 15 Cts. Published by the Schriftenverein (E. Klärner), Zwickau.

Of these latest printed matter of the Scripture Society, the first is a simple but heartfelt encouragement against tomorrow, which culminates in the sentence: "We should not worry, heavy, gnawing and plaguing thoughts, worries of the heart, how it will go in the future. But we should do what God wants us to do. And what is that? "First, we are to pray. And secondly, we are to walk in God's ways." And that phrase is now used in the Scripture

The first scripture was beautifully and edifyingly executed according to God's word. - The second scripture has arisen from local needs. In Königsberg, where we find a free church congregation, where P. F. Hübener has been standing for some time, it is proven from the own writings of the theological professors of the university there that they have fallen away from the basic truths of Christianity, that therefore the public teachers of the national church are false teachers, who, however, may remain unhindered in their office and preach soul-corrupting error. This is shown by the doctrines of the Scriptures, of God, of Christ's person and work, of man, and of the way of salvation. The way pointed out for Christians is that one must renounce such false teachers and leave a church that tolerates, protects, and defends them. L. F.

The Lutheran World Convention. The Minutes, Addresses, and Discussions of the Conference at Eisenach, Germany, August 19 to 26, 1923. The United Lutheran Publication House, Philadelphia, Pa. 195 pages 6H4X9H4, bound in cloth with spine title. Price: t21.00.

Much has been said and written about the Eisenach Lutheran World Convention two years ago, also in our journals. Here is now in English the exact, official report of it, the sermons, addresses, lectures, speeches, etc., important for those who want to have the text, and important for history. This English edition has been procured by the American Arrangements Committee. L. F.

Which Church Shall I Join? By Martin 8th Summer. Concordia Publishing House, St. Louis, Mo. 15 pp. 3s/sX5h¹. Price, 3 cts; the dozen, 30 cts.

A good missionary tract that deserves mass circulation. L. F.

Selected Organ Preludes for Tunes of the Ev. Luth. Hymn-Book. Composed and Arranged by Herman Grote, 1408 E. Prairie Ave, St. Louis, Mo. Vol. IV. 16 pages 9x12- Price: H1. 25.

A new delivery of the chorale preludes already repeatedly indicated. 15 numbers from our English hymnal are arranged, including: "Day of Wrath," "Jesus, Lover of My Soul," "Jerusalem the Golden" Ecclesiastical, easy, not difficult. L. F.

News about the community chronicle.

Ordinations and introductions.

In the discharge of the district prefects concerned were ordained and inducted:

On the 6th of Sunday, A.D. Trin: Cand. N. H. Bekemeier in the church at Berkley, Mich. assisted by PP. E. Bernthal and F. Kolch by 14 W. Bekemeier. - Kand. J. P. Maier in Tillamook, Oreg. assisted by 14 A. Gahls by 14 Fr. Westerkamp.

On behalf of the respective District Presidents were introduced:

-4.. Pastors:

On the 4th of Sunday, A.D.: 14¹ E. Will at the Immanuel church at Laurel, Nebr. by Bro. M. Young.

On the 5th of Sonnt, n. Trin: P. T. J. Mehl in Trinity parish at Tanville, Ill, by P. E. Berthold. - 14 J. E. Elbert in Trinity parish at Oshkosh, Wis. by Bro. O. Kaiser. - P. A. W. Brueggemann in Trinity parish at Fremont, Nebr. by P. H. C. J. Frese. - P. J. H. Schüfer in Zion church at Benson-st., Omaha, Nebr., by P. K. M. E. Niemann.

On the 6th of Sonnt, n. Trin: Rev. W. T. Wolfram at St. John's parish near Garner, Iowa, by 14 H. R. Wrede. - 14 F. C. Jordan in Immanuel parish at Terre Haute, Ind. by P. E. Husmann. - D. G. D. re w s in Trinity parish at Rochester, Minn, by 14 M. Weinhold. - P. H. H. K ü h n in the parish zn Centerville, and in the afternoon in the parish at Hurley, S. Dak. by P. C. J. Nürnberg.

On the 7th of Sun. a. Trin.: Rev. O. E. Feucht as missionary to the Waldo district in the Immanuel church at Kansas City, Mo. assisted by D14 H. A. Nothnagel, L. J. Schwach, W. L. Westermann, H. Dierks, and A. E. Ferber, by P. W. Hallerberg.

L. Teacher:

On the 4th of Sonnt, n. Trin: Teacher F. M. Evers in the parish at Collinsville, Ill, by Rev. Th. H. Roschke.

Groundbreaking.

On the 5th of Sun. a. Trin. the Trinity congregation at Maple H e i g h t s, O. (D. R. Lhlschläger), laid the cornerstone of their new church.

Initiations.

Dedicated to the service of God were:

Churches: On sund. Cantate: The church at R o u n d u p, Mont. (P. H. F. Leege). - On the 2nd Sunday, n. Trin.: St. Paul's Church at La Pryor, Tex. (P. G. C. Falskenj). - On the 4th Sunday, n. Trin.: St. Zion's Church at H o s f m a n, Minn. (14 Wm. Lohmann). - On the 6th sund.



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No. 17.

Refuge in JEsu.

For the 11th Sunday after Trinity.

Jesus, who loves me. Let me flee to thy bosom; The heavy burden of my affliction Will draw me into the deep. Be unto me, O Lord, a strong refuge, Till the tempest of life be still; Bring me to rest there, When here my day is bent!

Thou only canst be my refuge, O Lord, I hope only in thee; Leave me not, O leave me not alone, Stand by me and comfort me! Thou art my heart's refuge, My help's strong arm; Under thy wing neither anguish nor harm Moves me.

Hearst thou not my cry of anguish, Stone's voice and my supplications? O I sink! Come near, let me not perish, O Lord! If thou wilt give me the hand of grace, That giveth strength to faith, A miracle leadeth me to land, That delivereth me from death.

Thou, O Lord, art my desire, Hast thou what I lack; Help me to increase my faith, Be my physician, my way, and my light. Thou art holy and righteous, I am full of iniquity; Yes I am the servant of sin, Full of grace you, my counsel!

Grace for grace flows from thee, To cover my guilt; From thee a salvation pours forth. That floods me with grace. Fountain of life, thou alone hast quenched my thirst; Let my heart be a fountain. That springs up to life eternal!

"Jesus, Lover of My Soul!" by Ch. Wesley. Translated by H. Wein.

The glory of the holy ministry of preaching.

The following sermon, preached by Prof. Ed. Koehler at the dismissal of the ministers in St. Louis on June 9, and sent in by several requests, will be read with pleasure and profit, especially in these weeks, as our young preachers enter upon the ministry, and many pupils and students prepare themselves for the ministry in our educational institutions.

We are therefore ambassadors in Christ's stead; for God admonisheth by us. We therefore pray in Christ's stead: Be reconciled to God! 2 Cor. 5, 20.

In Christ, the Lord of the Church, beloved hearers, especially you, my young friends, candidates for the sacred ministry of preaching!

Now that you have completed your preparatory theological studies, you are about to enter the sacred office of preaching. In this farewell service I would like to give you the right courage and joy to do so by briefly showing you the glory of this office.

The bearers of this office are also held in a certain esteem by the rest of the world; indeed, there are preachers who enjoy a special popularity among the children of the world. For these are the lax and loose fellows, who put pillows under the people's arms and paws under their heads, Ezek. 13, 18, and preach to them after their ears itch, 2 Tim. 4, 3. If, on the other hand, you remain strict and conscientious with the word of your God in doctrine and practice, then you too will experience in your office what Paul once experienced: "We are always as a curse of the world and a sweep offering of all men," 1 Cor. 4, 13. Such experience would easily take away your joy in office. But you will also find many things in your congregations which are likely to dampen your zeal for office. Certainly, there are many dear souls who will gladly receive the word you preach to them and gratefully acknowledge your ministrations; but on the other hand, you will also have to deal with the old Adam of Christians, who will show himself in many sins and naughtinesses, and who will give you many a "bad" example.

is going to give you a hard time. Finally, your own old Adam will give you a lot of trouble. If you do not see at once the successes which you expect in youthful eagerness; if the great responsibility of your office comes so vividly to your consciousness; if you see how other people in a worldly profession have it so much easier and more comfortable, how they get on in earthly life and can allow themselves many things which you must deny yourself: then perhaps your office will not seem so glorious to you, and you may then be inclined to say with Moses, "My Lord, send whom thou wilt send!" Ex. 4:13. But nevertheless, my young friends, enter joyfully into this office, labor diligently, and endure faithfully; for

The preaching ministry you have chosen is an exceedingly glorious ministry.

We know this glory from this:

1. That a preacher is in the service of God;
2. That he proclaims divine truths;
3. That he may help men to eternal blessedness.

1.

The glory of an office is often measured among men according to the position of the one served. If you serve a lowly man, your office is much lower in the eyes of men than if you serve a great lord. How does your office stand in this respect? It is true, you are called by a Christian congregation, you are in the service of that congregation, and for that congregation you labor. But you must not measure the dignity and glory of your ministry by the church you are serving at the time. It is not the case that he who serves a large, populous, and well-organized city church has a greater and more glorious ministry than he who, as a traveling preacher, so-called "bush pastor," or missionary, serves only a small, scattered group. No, no matter where your profession takes you, you all have an equally glorious ministry. For having recognized and accepted the calling given to you as a divine one, you are to hold that it is the Holy Spirit who has called you through the church, that it is the exalted Christ who has given you as gifts to his church, that it is the triune God himself who has placed you in his service. For thus St. Paul, in our text, speaks of himself, and of all preachers of the gospel, "We are therefore ambassadors in Christ's stead." Consider what the word "ambassador" implies! Behind every American ambassador to foreign governments is the power and majesty of the whole American people. But what is that in: ...compared to your...: Office! You are God's ambassadors to men; behind each and every one of you, wherever he waits his office, is the omnipotence and the glorious majesty of the living God. Now where in the wide world is there an office that could compare with these: in glory? There are, I suppose, many honorable offices in the world, after which men chase with great zeal; but where do you find an office whose holder could justly say: I am a minister of Christ, I am an ambassador of the highest

God? The glory of this office is so great that actually no man on earth is worthy to hold this office. And yet God has also called you, you poor sinners, you useless servants, into this office and made you his ambassadors. It is necessary and salutary that you often remember this: first, so that you do not exaggerate the high dignity of your office; second, so that you administer your office conscientiously, since you know that God will demand an account from each one of you; finally, however, also so that you remain filled with a holy courage in the face of the contempt and hostility of the world and work cheerfully and confidently in your office in spite of all the obstacles that confront you. Never think less of your office, but always remember that you are God's ambassadors and servants of the highest heavenly King.

2.

But the glory of an office is also known from the work with which you are engaged. You, dear candidates, are entering into a public teaching office. The teaching office is generally held in high esteem in our day. And yet there is a great difference in the importance and glory of the various teaching offices, according to what a man teaches and does in his office. One teaches language and literature, another history, another philosophy, another medicine or jurisprudence. But all these we can sum up in one: they all teach human knowledge, human wisdom. However, all human knowledge is fluctuating, uncertain and unreliable. Just think of the changes that have taken place in the fields of human knowledge...: Think of the changes that have taken place in the fields of human knowledge since the apostle Paul wrote down the words of our text! What was then praised as the highest wisdom of the Greeks has long since been recognized as false. All human knowledge is subject to error: All human knowledge is subject to error; he who teaches human wisdom can never be sure whether what he proclaims today as truth and the result of scientific research will still be valid tomorrow. And yet the people of science are highly honoured, and their office is gloriously held.

Now compare your ministry with this. You preach "Christ crucified, an offence to the Jews, and foolishness to the Greeks," 1 Cor. 1:23. You preach a doctrine which is an outworn point of view to many in our day, and many a one of those who in these days are graduating in colleges and universities as masters and doctors of various sciences has only a pitying smile for you, and regrets your scientific backwardness in wanting to preach this foolish gospel of Christ to men in spite of your education.

Yet, I tell you, your ministry is more glorious than any other teaching ministry in the world; for because you are God's ambassadors, God exhorts through you. Yes, God admonishes through you. You do not teach men's words and men's wisdom, you do not proclaim what you have thought up yourself or what others have thought up, what is still accepted as true today, tomorrow already recognized as false; no, God admonishes through you, you are God's mouth, you proclaim in your office unchangeable, eternal, divine truths. When you preach what God has revealed to us in Scripture,

then you don't have to ask yourself: Is what I tell people true? Can it be relied upon? Will it not perhaps be recognized as error next year what I proclaim as truth today? Rather, you can be sure from the start that what you teach from God's Word is as true today as it was in Paul's time, and it will remain true even if heaven and earth pass away. Oh that you would see from this how incomparably more glorious is your office as preacher of the gospel than any other teaching office in the world! The very fact that you proclaim divine truths in your office should give you the right courage to proclaim the message of your God to men with a joyful opening of the mouth. No matter what men think or say, whether they mock or scold, do not be disturbed: God admonishes through you, you proclaim truths that will stand when all the mockery of men has long since fallen silent and all their wisdom has been put to shame.

But if you want this glory to be part of your ministry, do not forget what Peter wrote: "If someone speaks, he speaks it as the word of God", 1 Petr. 4, 11. Do not dare to praise your own wisdom and your own thoughts to the people! Only then, if you stay exactly with the speech of Jesus Christ, you will know the truth yourself and teach others this truth, only then your ministry will be more glorious than any other ministry on earth.

3.

Finally, the glory of an office is also measured by the benefit it produces. An office that is of little use is of less honor than one that is of greater use to men. Now let us examine in this play the various offices in the world, and we must say they all create only a temporal and transitory benefit. The works of a Homer, of a Raphael, of a Thorwaldsen, of a Bach, may well outlive the death of their creators, but with thy Judgment Day even these works will pass away. But the office that you have chosen creates a fruit that remains; out of this office streams flow that pour into eternal life; through your office you help men to the highest happiness on earth and to eternal bliss: Bliss. For it is said in our text: "We therefore pray in Christ's stead: Let us be reconciled to God." It is true, you will also preach the law, that men may be terrified at your sins, and realize that reconciliation with God is necessary; but your proper office is to preach the reconciliation that has been made through Christ JEsu. You are not to tell men how they themselves are to bring about a reconciliation with God by their own doing, by repentance and good conduct; nor is it your office that you, as mediators between God and men, bring about a reconciliation. That has been done by another, namely, Christ the Saviour, and he has done it so perfectly that there is nothing left for you or your hearers to do in this respect. All that is still necessary is this, that all this may be told to men. Therefore God has also "established among us the word of reconciliation," and you, my young friends, God has included in this the word of reconciliation.

Office called. Therefore you are not to tell men that reconciliation with God is possible, but that such reconciliation has already taken place; for "God was in Christ, and reconciled the world unto himself, and imputed not their sins unto them." The reconciliation of all men to God through Christ you are to proclaim to the world as an accomplished and completed fact. You are to say to men, "God is reconciled to you; now therefore we beseech you in Christ's stead: Let you also be reconciled to God! Through us God offers you the hand of reconciliation; through our preaching he gives you forgiveness of sins, grace and eternal blessedness; believe our preaching and you have eternal life.

Such preaching will not be in vain. You will not convert the whole world; no, not everyone will believe your message. But nevertheless you will also find such people who accept the word of reconciliation with joy, who come to peace with God through faith in Christ and become the happiest and most blessed people for time and eternity.

Now I ask you: Is there any other office in the world that can compare in glory with the office you have chosen? All other offices, however glorious they may be, produce only temporal profit and earthly benefit; but you, in your office, produce a fruit that remains; what you accomplish through your office are values that neither death nor Judgment Day can destroy. Think of this often, my young friends! You will probably learn that other people have great visible successes in an earthly profession and therefore attain high honors in the world, while the success of your work remains hidden from the eyes. This could easily make you discontented, that you think you have spent your time in vain. But remember, the fruit of your labor is spiritual, and while often time, and certainly Judgment Day, will destroy the works and successes of all other labor, what you accomplish through your ministry will outlast all the changes of time and even the destruction of the world; indeed, in eternity the glory of your ministry will be truly revealed, and you, who have taught many righteousness, will shine like the brightness of heaven and like the stars forever and ever.

Yes, truly, this is a glorious office, that you, as God's ambassadors, may proclaim to lost people the divine truth of the reconciliation which has taken place through Christ JEsu, for their blessedness!

Go then, my dear young friends! Do not let it trouble you whether the world misjudges you and hell hates you! Go in the knowledge that as God's ambassador you have the most glorious office a man can choose! Proclaim to mankind lost in sin the eternal truth of reconciliation with God! And he, the faithful Saviour, who sends you forth and has promised, "Lo, I am with you alway, even unto the end of the world," guide you in the ways of your profession by sea and land; fill you with right joyfulness and bold valour; strengthen you with his Holy Spirit; comfort you with his grace; crown your labours with his rich and everlasting blessing! Amen.

which were received with lively interest by the Synod.

A part of the afternoon sessions was given each time to the second speaker, Father W. Dallmann of Milwaukee. He spoke in the vernacular on the subject, "Paul the Apostle." This paper will appear in the English edition of the Synodical Report. Every reader of the Bible will find in this paper a valuable aid to a correct understanding of the New Testament from the historical point of view.

A short celebration was also held at an afternoon session, at which Director Kohn addressed a jubilee address to three members of the ministry who this year can look back on twenty-five years of ministry. The jubilarians are Pastors R. Karpinsky of Manawa, A. F. Ziehlsdorff of Spencer, and J. R. Gräbner of Wausau.

The Management Committee's proposal to raise \$90,000 per year over the next two years in the district was adopted as a resolution. This resolution was later followed by another, namely, that each community should commit itself to raising a sum determined by itself, so that the sum of \$90,000 would actually be collected.

For the Synod Sunday arrangements had been made to celebrate a so-called Luther Festival in the beautiful community forest. The sermons on Sunday morning, however, had to be held in the church because it was raining. Father W. Bräm of Algoma, preached in the German language, Father E. Schmidt of Fremont in the local language. In the afternoon the clouds cleared, and from near and far the faithful appeared to listen to the lectures and the music in the woods. Dir. Kohn pointed out the great blessing that has come to our country through the Church of the Reformation. Fr. Dallmann masterfully explained in the vernacular why we Lutherans establish and maintain parochial schools. In the evening a concert took place in the woods under electric lighting, which was organized by the brass choir and the two singing societies of the local congregation.

During the synodical week the following special services were held: a mission service, at which B. Schrein of Chippewa Falls preached, and a pastoral service with the celebration of Holy Communion. Rev. P. Schroeder of Wausau preached the confessional sermon and Rev. K. C. Bubeck of Cadott the pastoral sermon. W. List.

To the ecclesiastical chronicle.

From our Synod.

Three kinds of church building funds. In our Synod we have a General Church Building Fund, about which the beautiful article found elsewhere in today's issue reports, and whose activities extend over the entire area of our Synod. Almost every one of our 28 districts has a district church building fund, in order to help especially those church buildings that become necessary in their own district. But there are also private church funds in our midst. Recently a couple from one of our congregations in the far west donated a considerable sum, running into tens of thousands, so that a suitable chapel could be built in Berlin for one of our Free Church congregations, thus helping the crying need for a church there. Furthermore, a couple in one of our eastern congregations built a church in the suburbs of a large city a few years ago and gave it as a gift to the missionary congregation there. And when

Recently, in another large city, one of our congregations was faced with the necessity of building a church, and the pastor, after his members had made an honest effort themselves, presented the plight to the last mentioned fellow Christians and asked for a larger loan, he received the answer by telegraph: "I have no money to hide, but I will give \$10,000. Have no money to loan, but will give \$10,000." The despatch arrived on the Saturday before Easter, and the pastor, who told us this, added that his congregation now celebrated Easter with special emotion and joyful gratitude. And we think that such a private church building fund is almost the most beautiful, and will certainly give very special joy to the givers, who have been blessed by God in the earthly. L. F.

Prof. J. N. H. Jahn, Dr. Phil. who, as has already been announced, will preside over the institution in Porto Alegre, and Fr. L. Schmidtke, who has been commissioned to visit the mission field in South America, departed from New York on August 8. On the occasion of the journey of these brethren, a solemn service was held in the Bethel Church in Chicago on the evening of the 8th Sunday after Trinity, at which Father E. G. Jehn preached. God take the travelers all in his protection and grant them a happy journey! May He give His blessing to the visit to the distant mission territory and may the Seminary as well as the entire mission work flourish and prosper under the leadership of the newly appointed professor for the glorification of the name of JEsu and the salvation of many souls! Bf.

Domestic.

Synodical assemblies - ours and others. We Lutheran Christians hold our synodical assemblies dear for two reasons. First, we deal with God's Word at our synodical assemblies. The best and most important time - the mornings - are devoted to doctrinal discussions. For we come together first of all to be instructed, comforted, strengthened, and encouraged by God's Word. The second thing we do at our synodal meetings is the glorious work of spreading the Word of God. Not only do we want to possess God's Word pure and clear ourselves, but we also want to communicate this noble treasure of God to others; and how this can best be done is discussed at our synodical assemblies. Now the glorious thing about our synodal assemblies is that we have doctrinal unity. Pastors, teachers, and laity in all synodical districts are united in doctrine. Wherever synods or conferences meet within our synod, one doctrine is believed and confessed - the pure teaching of the Word of God. For this we want to be thankful to God from the bottom of our hearts and with humility continue to ask for the preservation of the pure doctrine.

How things stand in the sectarian churches in this piece is evident from the following. A short time ago the nineteenth Synodical Convention of the Northern Baptists met at Seattle, Wash. over two thousand Baptists from all the Northern States were assembled there. So large an assembly proves that there is still great zeal and lively interest in church matters among Baptists. But this interest is about all that a Lutheran Christian can praise in this assembly. He finds much to blame, however. The synod first assembled in a Masonic temple, was also welcomed by the officers of the Masonic order; for among the Baptists not only many laymen, but innumerable ministers are Masons. The Masonic spirit soon made itself felt at the Synod also. For on the platform were affixed the words, "Peace on earth." Following up on these words, the chairman, Rev. Clinton Wunder of Rochester, rebuked it,

N. Y. that heresy hunting within the churches would not lead to peace on earth, and urged the "brethren" to stop disturbing harmony and peace. The admonition was directed solely at the so-called fundamentalists, who had submitted a petition that all missionaries should sign the Baptist Confession of Faith. In the debate it was asserted that forty-nine out of fifty missionaries would rather resign than sign this creed. By 742 votes to 574, therefore, the motion was defeated.

In rejecting this proposition, the Northern Baptists have also rejected the Christian creed, and preachers as well as missionaries may now go on teaching what their heathen reasoning puts to them. It is also significant of the Northern Baptists that the representatives of the infamous Park Avenue Baptist Church of Manhattan, N. D., which professes wholly the heresies of the free-minded preacher Harp Emerson Fosdick, were seated and voted in by 912 votes to 364. The Synod also recognized them as members.

It is saddening that those who still want to be Christians among this rabble of pagans finally said yes and amen to everything. With "peace on earth", but with denial of all Christian doctrines, this horrible synod closed.

J. T. M.

Scopes and Bryan. The Scopes case, of which we reported in the last number of the "Lutheran," has now been decided. As was to be expected, Prof. Scopes has been found guilty and fined accordingly. During the trial the defenders of the doctrine of evolution used the occasion most eagerly to express their hatred of the Bible and Christianity, while the secular press throughout the country often indulged in truly ghastly blasphemies. However, the matter has not yet been brought to a complete conclusion, as an appeal to the higher court has already been filed. How that court will decide remains to be seen. In the meantime W. J. Bryan, the real advocate and defender of the law in question, we may hope, died believing in his Saviour, whom he still confessed to the last. He, who remained to his end the target of the ridicule and hatred of his anti-Christian opponents, had planned a vigorous attack upon the unbelief which was becoming more and more rampant in the sectarian churches; for much more clearly than even the most earnest Christian preachers in the sectarian churches did he perceive the great danger which at present threatens the gospel from freethinking preachers, professors, and laymen. Bryan himself, however, was very much mistaken in many pieces. As far as doctrine was concerned, Bryan stood entirely on Reformed-Calvinist ground. As a disciple of Calvin, he was also under the mistaken impression that a state must be Christian, that is, that it must promote the Christian religion and God's Word. Accordingly, he was also zealous to make our country and especially our state schools "Christian." In principle, he acknowledged the distinction between church and state; but in practice he conflated the two. The terrible danger to Christianity in this country from the heathen lodges Bryan did not even recognize, and he did not hesitate to deliver eulogies at the funerals of lodge brethren. To our knowledge, he never gave a testimony against the Lodge danger. Finally, Bryan, like all Reformed men, was thoroughly Unionist. Although he stood up sharply against some false teachers, he also made common cause with them. All this we must not forget, however much we might rejoice in his often excellent testimony for the Christian profession. From the whole case

we may finally draw two lessons, namely, first, that our state schools, the higher as well as the lower, continue to threaten Christianity; and secondly, that we must continue to hold out for Christian parochial schools. If our parochial schools are lost to us, our church will truly cease to be what it has hitherto been by God's grace.

J. T. M.

A Proof against the Theory of Evolution. The friends and defenders of the now much-vaunted theory of evolution claim, as is well known, that the diversity of the many animals and plants can be explained by the fact that one species evolved from another. Paul S. Galtsoff, a naturalist on the American government fishing boat *Albatross*, recently gave proof of this. for the fact that in the kingdom of nature "kind to kind" always holds its own. In the *Daily Science News Bulletin* it is reported: "Galtsoff drove small living sponges through a fine-mesh sieve, breaking the gelatinous flesh into its individual cells. They then fell into a bowl of water, and the cells began to crawl to the bottom. When they touched other cells, they joined together and formed clumps. At first, the cells, which form a sponge, joined together at random. But in the course of time a separation took place, and slowly the scaffold cells, the flesh cells, and all the other cells gathered together in their special place, until after about two weeks each clump again formed a perfectly independent sponge, which, as is well known, is classed among the animals."

This scientific experiment confirms anew the truth of the biblical account of creation, that "every thing was created after its kind" (Gen. 1:21). "Kind sticks to kind." This is indelibly imprinted by God on every single cell.

But any farmer can make the same scientific experiment. He may well obtain a better potato by artificial breeding, but a potato will never become a watermelon, nor a pig a cow, nor an onion a rose.

J. T. M.

What all goes on in the Purged Lutheran Church. According to a report we received, recently the pastor of Luther Memorial Church in West Philadelphia took a vacation. He traveled through Europe seeing the country and its people. Meanwhile, the pastor's wife was preaching to the congregation on Sundays. When some of the members protested her preaching and made representations to the president of the United Lutheran Church, she declared, "I see no reason why I should not preach for my husband. After all, the same thing is done by theological students who are not ordained. There is no difference between them and me. After all, I don't do pastoral work."

If the woman had looked at God's word she would have soon found the reason why she is not allowed to preach. This reason is expressed by St. Paul in the words: "Let your wives keep silence among the church, for it shall not be permitted them to speak", 1 Cor. 14, 34. Again: "But I do not permit a woman to teach", 1 Tim. 2, 12. This is reason enough why Mrs. Pastor Julius F. Seebach should not preach; because what Paul teaches here, he teaches by inspiration of the Holy Spirit, and that as God's order. Mrs. Pastor Seebach ought to remember that. But that in many cases in the United Lutheran Church they do not follow God's Word, but obey reason and ape the sects, is the real reason why there is the great gulf between them and us. It is not "Missourian obstinacy," but Merger faithlessness against God's Word that makes this gulf deeper and wider.

J. T. M.

Abroad.

Union of Protestant Churches in Canada. In Canada the projected unification of the three largest Protestant church bodies, the Presbyterians, Methodists, and Congregationalists, has now been accomplished. The membership of the new body of churches will be 652, 378. Of the congregations which have united, 4,797 have hitherto belonged to the Methodist, 174 to the Congregationalist, and 3,700 to the Presbyterian communion of churches. That these three bodies of churches have united is very natural, for the differences between them were not mostly doctrinal, but rather external, such as constitution, church government, etc. After all, seven Congregationalist and about 900 Presbyterian churches did not join the new movement.

J. T. M.

Man and Beast. A painting has been exhibited at the Royal Academy in London this year which has provoked an extremely lively and passionate discussion. The painting was produced by the famous painter Sir William Orpen and is entitled "Man and Beast". It represents a disgraceful scene at a banquet in Paris, in which some trained beasts look down with dignity and sobriety on the celebrated revelers. The painter's intention is to depict the contrast between the majesty of unreasonable creatures and the brutality of men endowed by God with reason. The painting has been sharply criticized from various quarters; but the painter has defended himself by saying that the scene is taken from real life, and that therefore it is not the picture but the people who are to be blamed, who behave so indecently that they should be ashamed before the animals.

The painting "Man and Beast" certainly serves to shame the living world of today. The children of this world are ashamed neither before God nor before their own conscience. But should they not at least be ashamed of the unreasonable creature who in his own way serves the Creator and does what he asks of him? We have daily before our eyes thousands of proofs that unless God's grace preserves man from sin and shame, he sinks below the unreasonable cattle. Verily, sin is the ruin of men! Prov. 14, 34. J. T. M.

A "Pentecost Poem" from Hell. Under the heading "The Holy Spirit of the Revolution," the "Rote Fahne" published in its Pentecost number a so-called "Pentecost poem" which gives a deep insight into the ghastly abyss of hellish depravity in which at least a part of the Socialists in Germany find themselves. In the blasphemy to the "Our Father, who art not in heaven, nor on earth, nor under the earth," it says, among other things: "We pray not: Forgive us our trespasses! We shall forgive ourselves our trespasses. Our guilt will be forgiven at the moment when we have plunged the knife through our master's ribs, when we have murdered the spirit of servitude within us. . . when we are all-knowing, all-feeling, all-seeing, all-knowing, all-powerful, when we are free! . . . Amen." A sketch framing this "poem" shows a fist-banging male figure kicking a crucified man to the ground. The whole is captioned, "The Holy Spirit of the Revolution."

When we read this appalling mockery of the most holy Lord's Prayer and thought of the conditions over there, the words of the prophet Isaiah came to our minds: "O woe to the sinful people, the people of great iniquity, the wicked one!"

Seed, the harmful children who forsake the Lord, who blaspheme the Holy One in Israel, retreat! What more shall they smite upon you, if ye do but the more transgress?" Isa. 1:4, 5. It is a wonder of God's longsuffering that the world can still stand in the face of such satanic blasphemy against the most holy thing that exists, namely, Christ's Word and prayer. J. T. M.

The Pope and his Jubilee Year. The "holy" jubilee year does not really want to succeed for the Pope. Thousands have made a pilgrimage to Italy at cheap prices, but the "great throng of the faithful" has not materialized. Now the youth should help - "the enthusiastic youth of America". A special pilgrimage to Rome is planned for American youth at the end of September, and thousands of young people are expected to join the pilgrimage. In Rome a special service will be held for them in St. Peter's Cathedral, all the sights of the holy city will be shown to them, and the Pope himself will give them an audience. A change sheet remarks on this, "I wonder if all will come home with the same enthusiasm with which they set out on the journey?" This question is justified; for an Italian paper recently complained very much that the "holy pilgrims" were not coming to Rome with the "pious devotion of believing souls," but rather with the "curiosity of curious tourists." In short, the Jubilee does not succeed. J. T. M.

East and West.

Synodical days.

They were warm, but by no means unbearably hot days, which we passed in Baltimore at the meeting of the Lst. District from the 24th to the 30th of June. The delegates were accommodated by members of the various congregations all over the city; but the greater distances do not make much difference nowadays in these days of rapid street car traffic and automobiles. A communal lunch in the hall of the Martini congregation, prepared in a truly hospitable and sacrificial manner by the women of the congregation, united the synod members even outside the sessions and provided an opportunity for many a conversation and exchange of ideas. I myself had my quarters in a quite different part of the city, in the hospitable house of Father Spilman, one of my former students, of whom I again met so many at this meeting, some whom I had seen only rarely or not at all since they had left the institution. Thus the old students heap "fiery coals" from the head of their aging teacher. With me there were still quite a number of pastors in the parsonage - I almost said in memory of Otilie Wildermut's charming descriptions of parsonages: in the "daughter-rich" parsonage - among them my old friend and fellow student D. H. Feth. That was again very pleasant for me; but how the good vicar's wife managed to accommodate the many guests is still a mystery to me today.

The meetings were held in St. Martin's Church, where Fr. C. H. F. Frincke first stood for 33 years, followed by Fr. D. H. Steffens from 1900-1918, and which is now served by Fr. The church is almost 60 years old, but has been preserved in good condition, and has really been beautifully and genuinely decorated in an ecclesiastical and meaningful way, especially through the efforts of its previous pastor. The altarpiece and other pictures are reproductions of old, beautiful biblical paintings. The

Our school system has been able to enjoy undisturbed peace and quiet from the government during the past year. Through all difficulties the faithful God has helped us through out of unmerited grace. Not only has the one school in Stony Plain, for the sake of which parents have been sued, fined, and threatened with imprisonment, been preserved to us, but we have been permitted to grow in this piece. The Edmonton community opened a school last fall, and the one in Stony Plain appointed a second teacher and built a second school building. In these three schools 112 children attended classes. The appointment of two teachers from our teachers' college at River Forest has given us no difficulty, although they have no certificates issued by the State of Alberta. Our schools have not been inspected by the State in the last two years. A report of school attendance is sent to the government monthly. At the end of the school year, Grade Eight students write examinations set by the government. It is possible that in the future the authorities will be satisfied with the information gathered in this way, especially if the students pass the examinations. Last year five from the school at Stony Plain wrote their examination papers, and all passed. Our School Board had to report that unfortunately no new schools will be opened this fall, but heartily encouraged all present to give serious consideration to the idea. In Calgary last summer Father W. Luke started an English summer school, and with beautiful success. It opened with 8 pupils, and at the end of the six weeks there were 46 in attendance. A well-rounded plan for religious instruction in summer and Saturday schools was submitted to the pastors, and welcomed with joy. This calls for daily purposeful progress in the lessons, with constant repetition and final written examination. It would doubtless be advantageous if something similar were introduced in all the districts of our Synod where such schools are held. Our three parochial school teachers met on an average every two weeks to exchange ideas for the improvement of their work.

With regard to the District Magazine "Our Church", which made its appearance in October of last year, it was decided to continue its publication in the present format under the direction of the teaching staff of Concordia College, Edmonton. The purpose of this paper is to arouse interest in our church work by giving various details of the various activities in all parts of our two Provinces, in order to create a sense of belonging together and thus to stimulate greater zeal in missionary work. From the beginning it seems to have achieved this purpose. It has found favorable readers everywhere, both in this district and beyond its borders. Those desiring more information about the Alberta and British Columbia District, order "Our Church" at 50 cents a year; address: Concordia College, Edmonton, Alta. can.

The report on our college particularly pointed out the rich blessings of God that this institution has experienced during the past four years. 65 students were enrolled in the past school year. Of these, 13 have completed their studies here and intend to continue them in the fall at our sister institutions in the States. Christians have given all kinds of support to the institution and the students. The construction of the new buildings is underway and should be completed by late fall. Many members are already actively participating in the collection of the \$22,000 pledged by Western Canada. Glory to God alone! In connection with this

the district passed the following resolutions: 1. to ask the Synod next year to expand the institution into a full high school and to establish a course for teachers because of the shortage of teachers; 2. to take special care of the library in the new building by procuring the necessary furniture this year and providing books in the coming years.

The mother congregation of the district in Stony Plain had again provided food and lodging for the synod members in the usual excellent manner. About twenty guests found their night's lodging on the second floor of a store, the others in the hotel of one of the members of the congregation. The tasty meals in the hotel testified to the hospitality of the dear women.

Bless, O Lord, our fortunes, and let the works of our hands be acceptable unto thee

To the ecclesiastical chronicle.

From our Synod.

The Hephata Conference of Deaf Missionaries of our Synod met in Chicago from July 17 to 21. The members of this conference came from the far north of our country and from the southern states, from the Atlantic coast and from the coast of the Pacific Ocean. Only two of the 17 members of the conference were unable to attend. The members of the Commission for the Mission to the Deaf and Dumb were also present. The presence of these Commission members could only be of the greatest benefit to the whole Mission. In addition to this, a brother minister who has a vocation in his hands to also enter this mission and break the bread of life for the deaf and dumb was also present.

All members of our conference are required to attend the meetings of the conferences of their home regions, where theological questions are the main subject of discussion. Therefore the days of the Hephata Conference are mainly devoted to practical work. One of the chief labors was the translation into sign language of the six main passages of the Catechism, not always verbatim, but in such a way that the deaf and dumb can really grasp the meaning of the words. Father J. A. C. Beyer, of St. Paul, Minn. had supplied this work. The Rev. O. C. Schroeder of Cleveland and E. Mappes of Omaha had translated quite a few of the gospels in the first pericope series.

It was interesting when the individual members of our conference gave their reports and shared how they had been able to work under God's gracious help during the past year. One could hear about the great distances the missionaries have to travel to serve their preaching places. Most of these journeys must be made by rail, as the distances are so great as to preclude other modes of transportation. In most of our preaching places we still experience what we already see in the healing of the deaf-mute, how Jesus there leaves the great crowd standing and takes the deaf-mute aside to heal him. So also the work in the mission for the deaf and dumb is mostly individual work up to the present day. Exceptions are the state schools for the deaf and dumb, where whole classes are usually taught. One missionary reported that in such a school he had an audience of about 160 children. Other exceptions are found in the larger cities of our country, where our mission gained a foothold many years ago, and where organized congregations are now to be found. The deaf and dumb

The Chicago congregation that hosted our conference this year now has exactly 100 communicating members.

The two newest members of this congregation were confirmed on Conference Sunday by Father W. Gielow, the principal of our Detroit Institution for the Deaf and Dumb. Such graduates from this school of our own are those who later become the pillars of our congregations, and it is to be lamented that, as Father Gielow had to report, it is often so difficult to induce the parents of deaf-mute children to send them to the above school, which, after all, can daily instruct the children in God's Word, teach them to pray, and tell them of the dear Saviour, which is usually impossible for the parents of such children. May the Lord move the hearts of many parents of such poor children to send them to this school, where, in spite of the closed ear, the way to life is made known to them!

In order to bring all our missions closer to the members of our Synod, the Synod some time ago appointed a committee whose task it was to collect and show photographs of the various missions. The conference has been engaged for some time in selecting such pictures as would give the best information. It should also be mentioned that

very satisfactorily. The former can attest to the latter that they have taken a lively interest in their studies. The course closed with a short address by Prof. W. A. Maier, in which he emphasized the glory of the teaching profession. He showed what a delightful task it is, as a Christian teacher in a Christian school, to be allowed to bring the souls of children to the Saviour, yes, of the little children, whom he calls the greatest in the kingdom of heaven. God bless the work of these teachers in the coming school year! This is surely the wish of all those who have the welfare of our parochial schools at heart.

T. K.

New mission work among the Indians. Our Lutheran Church is now **also** laboring among the Piute and Shoshone Indians. For our Rev. F. Haedicke, who resides in Reno, Nev. began some time ago to take care of these Indians, who reside in Nevada. Every two weeks the missionary holds services among the Indians, whom he has divided into two classes. Some children have already been baptized. The work, however, as Father Haedicke writes, suffers much interruption by the fact that all the children beyond the fifth and sixth grades attend the government schools at Stewart, Nev.



already have photographs of the Mission to the Deaf and Dumb completed and ready to be shown. Alan is contacting Fr. Geo. L. Luecke, 6150 Nassau Ave, Chicago, Ill.

In order to buy out every minute of the time allotted to us, a committee has been appointed to give up the necessary work so that the Conference will not waste time on this matter. Pastors Schroeder and Heinicke will serve on this committee. St. Louis has been designated as the next place of meeting. May the good Lord protect our missionaries and bless their work, so that they can meet again in the coming year to report how the Lord has again caused the seed that was scattered to fall on good soil! W. Ferber.

Twenty-four participated in the **training course for women teachers in our parochial schools, which was** offered in St. Louis from June 15 to July 3. The picture shows the group with their teachers: G. H. Beck, D. P. E. Kretzmann, Theo. Kühnert and H. F. Bade. Of the 24 teachers, 18 were from Missouri, who, with few exceptions, had already served in our schools and are employed again for the coming school year, and 6 were from our neighboring state of Illinois. In a short opening ceremony on the first morning, Father Paul König of the Kreuzgemeinde, which had made its school available, gave an address in which he welcomed everyone. With the exception of the first and last days, the weather was extremely favourable, which had a corresponding influence on the work and its success. The work was very difficult for teachers and students.

have to do. Missionary Hädicke is greatly encouraged in his work by government officials. One of them said to him: "Since you have been working among the Indians, we have noticed an improvement not only in their spiritual understanding, but also in their discipline and obedience. Go on with your good work!"

J. T. M.

Domestic.

The value of the parochial school. A splendid testimony to the value of religious instruction was recently given by the Governor of the State of North Dakota. In a proclamation he said, among other things, "Special instruction in religion must not be included in the curriculum of our schools maintained by taxes. It is almost universally admitted, not only by churchmen, but by all the educators of our country, that religious education of children is necessary, and that religion alone furnishes that moral motive power to raise good citizens obedient to the law. The great increase in crime, especially among the boys and girls, the young men and women of the nation, spurs us to give increased attention to the religious education of the children and youth of our state. The time allotted for religious instruction in Sunday schools, and in church schools and Bible schools held during the vacation season, is wholly inadequate. Throughout the country the movement aimed at progress in religious education is taking the form of a week-day church school, which has in view the

week during school hours to teach religious instruction at no cost to the state school."

The "Lutheran Herald", from which we take this report, remarks on this: "The governor does not yet speak directly of parochial schools in our sense, but calls it a great progress, if only a part of each day the children, who otherwise go to the religionless state school, are to be given religious instruction on the side. That, by the way, the Christian weekly school is the ideal institution for the education of children is recognized not only by a large part of the Lutheran Church, but also by some sects nowadays."

The latter is very true. All who are really concerned for the spiritual welfare of their children must, if they will but consider the matter to some extent, come to the decision that a Christian education presupposes and requires a Christian school. The Seventh-day Adventists are also now getting serious about church schools. The Roman ones are establishing themselves in the country through their church schools. On the other hand, those church fellowships that have abandoned their church schools have become less and less knowledgeable, faithful, and Bible-loving. The shallowness of the sects in our country is due to the fact that they lack a Christian church school. Without a foundation no building can stand; the Christian church school gives the right foundation to the right Christian life. J. T. M.

Freethinkers Oppose Religious Schools. As Director Squires, superintendent of the weekly schools for religious instruction in the Presbyterian Church, points out in a report, freethinkers are now making efforts in some places to prevent the establishment of religious schools in connection with the public schools. They contend that the public school has nothing to do with religious instruction, and that the school authorities, therefore, have no right to release children for religious instruction during school hours. They are not, of course, concerned with upholding the principle of separation of church and state - for that is not threatened by the new institution - but only with preventing Christian religious instruction. At Mount Vernon, near New York City, it has been forbidden by court order for pupils to receive religious instruction during school hours in the churches to which they belong. Not even forty-five minutes have been allowed the children of the fifth and sixth grades to attend religious instruction in their churches. The judicial proceedings leading to this judgment had been instigated by one Lawrence B. Stein, a member of the New York Freethought Society. J. T. M.

Two evils. Two evils, which are also often complained about in our circles, are pointed out by a newspaper when it writes: "For example, in many cases the parents are no longer consulted at engagements and marriages of both sexes. They often learn from other people what they should have been told first and foremost, according to Christian order and all outward decency. Such an unholy beginning of married life brings no blessing to the children and should be punished as severely as possible by the community in which it occurs."

"Another evil is that at some church funerals too much effort is made on the part of the mourners. Often, on the orders of the bereaved, the mortician dresses up the deceased as if he were going to a ball. For flowers, coffin and gravestone is in quite a few

In these cases an enormous amount of money is spent, whereas for our charitable institutions almost nothing is left over. If one would give half of the money that is thrown away uselessly at such funerals to the poor and helpless, one would do much more good."

Of the two evils, the first is, of course, the much worse. Secret betrothals are an abomination to God, precisely because they set aside the fourth commandment. Therefore, secret betrothals, which occur so often today without the knowledge or consent of the parents, are rightly to be severely rebuked and punished. It is somewhat different with regard to the second evil. We certainly honor our dead by decorating them and their last resting place in the most beautiful way. But every Christian will also be moderate in this matter, and will not make himself equal with the world. He will therefore also avoid all unnecessary waste. It is very nice that in our circles the good custom of donating "mind wreaths" for the deceased is becoming more and more common. Instead of the many unnecessary wreaths of flowers, a wreath of honour is donated to the deceased, in that a certain sum is earmarked in his memory for a charitable purpose, for example, for charity, for missions, for educational institutions, for needy pupils, etc. The blessing of such a donation remains with the deceased. The blessing of such an endowment remains, while flowers soon wither and turn to ashes. J. T. M.

Abroad.

The German Educational Goal. Recently the "Bund völkischer Lehrer" held its first general meeting in Berlin. The main task of this conference was to set a definite educational goal for German youth. After lengthy deliberation, such a goal was determined, in the following form: "The German national high goal of education is the German-conscious, moral-religious character. It is to be based on the truly German, ideal world-view, peculiar only to Aryan blood, which receives its strength from the moral views of our people laid down in religion, history, law, custom and legend." The "Ev.-Luth. Kirchenzeitung" rightly judges with regard to this educational goal: "As it reads, this is no longer Christianity, but modern paganism." Everyone who recognizes that there can only be talk of a true, proper education where, on the basis of the Word of God, the youth is educated in "discipline and admonition to the Lord" must agree with this judgment. A youth education that does not lead to Jesus is, in essence, no education at all. It does not produce good citizens of earth any more than it produces good citizens of heaven. But no state can give such an education, not even in Germany. What Germany needs, just as much as our own country, are Christian parochial schools, independent of the state, where God's Word reigns.

J.T.M.

The hatred of the Roman Church against Luther, about the canonization of Peter Canisius on the last Ascension Day in Rome has already been reported in the columns of the "Chronicle". The "Allgemeine Ev.-Luth. Kirchenzeitung" reports further on this: "An unbridled hatred of Luther broke out at the Canisius celebration in Rome in the speech of Monsignor Salotti in the Al Gesu Church. Among other things, Monsignor Salotti said: Luther was a spawn of hell, a monk who prostituted himself to sensuality, who tore virgin souls from the monastery to make them the victims of his desires. Luther destroyed all culture and turned the Germans into a cruel, bloodthirsty, destructive people. Those who joined him waded in the swamp of passions and godlessness. In the greatest distress, Canisius, at God's command, stepped in..."

against. He jumped at the throat of the monster and forced it into bonds. He saved German culture and preserved its connection with Latin, with Catholic, with human culture. Luther leads his followers into the abyss, Canisius leads his faithful to heaven. The judgment of God is clear and distinct. Luther and his work crumble into dust, Canisius is raised to new honors. Protestantism sinks down to insignificance, Catholicism is the rising power in all peoples and countries," etc.

The judgment of God, however, is clear and distinct; but not on Luther, but on the pope, who, because of his shameful lies about the great man of God, D. Luther, and because of his diabolical hatred of the gospel, which Luther preached loudly and purely, falls under the judgment of our Savior: "Ye are of the father the devil, and after your father's pleasure ye will do. The same is a murderer from the beginning, and is not established in the truth, for the truth is not in him. When he speaketh lies, he speaketh of his own: for he is a liar, and the father of them," John 8:44. Protestantism will only "sink down to insignificance" if it leaves the paths that Luther trod and the gospel that Luther brought back to light. Sadly, this is what Protestantism is doing in many instances, both in Europe and in America. That is why God is also punishing the world with the Pope and allowing his followers to become "the rising power in all nations and lands." The pope himself is the greatest judgment of God for the world that has rejected Christ. He is the Antichrist.

J. T. M.

Union of Methodists in Great Britain. The vote on the unification of the three Methodist bodies in Great Britain shows a large majority in each of the three denominations in favor of merging them. The united church will be the largest free church in Great Britain, surpassed in number of members only by the State Church of England. After the union, the United Methodist Church will number 4, 368 pastors, 37, 697 lay preachers, 898, 936 communicants, and 1, 541, 518 Sunday school students, with 173, 261 clerks and teachers. The number of church buildings will be 12, 242, and the number of Sunday schools 13, 558. The value of the property of the united church body is estimated at \$150,000,000. Unification will also be accomplished in the mission fields.

J. T. M.

Belgium for Christ. As in Holland, so also in Belgium there has recently been an awakening of religious life among the Catholic youth. The Protestant press in Belgium recently published several articles about the Catholic youth movement in their country, which, according to their account, is currently developing "powerful activity". At the last congress at Charleroi the movement united 25,000 young Christians, whose slogan "Belgium for Christ!" indicates the goal of their activity. The association deviates from the strict direction of the Roman Church in that it places more emphasis "on faith in Christ than on the veneration of Mary and the saints. "It is time," writes a magazine favoring the movement, "for the Catholic Church to take care of the young; for unbelief is increasing, especially in the industrial cities."

The movement mentioned here is therefore taking place within the Roman Church, and there is no thought of leaving the Roman Church. Thus the future of this movement is decided: it will not win Belgium for Christ. For even if it worships the Lord Jesus a little more than others, it will not win Belgium for Christ.

Catholics do this, nothing is gained. The whole service of the saints, and especially the Roman righteousness of works, must be abandoned as pagan heresy before Christ can take shape in this movement. This is how D. Luther did it. He renounced all Roman heresies and placed himself wholly on the firm ground of Holy Scripture. Only if the Belgian youth movement does the same will it be a blessing. But in order to do this, it must read and believe the Scriptures. Whether it does this is not reported.

J. T. M.

Christians for the Word's Sake. A touching testimony of true Christian faithfulness in East Africa is offered by a letter of a boy from Hohenfriedberg baptized by Missionary Döring, which the confirmand addressed to his former pastor on October 22, 1924. The conclusion of the letter reads: "When our German shepherds traveled to Europe, the heathen thought we would let God's Word go. But when they saw that we do not love God, they realized that we are Christians not for the sake of Europeans, but for the sake of the Word of God. Now we ask you: Help us pray for the Gentiles who do not know God!" In spite of the hatred that poured out on the German missionaries during the World War, too, the mission work led by German Christians was not destroyed, for the colored helpers continued to work faithfully and stirringly in the spirit and mind of their white fellow-Christians. Truly, God's Word is a God-power!

J.T.M.

My dearest friend.

Memoirs of a Pastor's Daughter.

You, my father, you were my first and dearest friend! You had waited so long for me, and wished for a "little daughter with a long blond braid"; and when the restless little guest appeared at last in your house, your joy was great; you carried me into the church, and greeted me on my baptismal day with that blessed hymn of Mary's: "My soul exalts the Lord, and my spirit rejoices in God my Saviour!" To whom such a welcome is offered, should he not bring joy for life?

At that time I knew nothing of you, and only very gradually - slowly, as my blond braid grew - did we grow fond of each other. In the depths of your being you had preserved a delicious childishness; it shone out at me from your dear, kind eyes; it teased me in the invulnerable, mischievous smile of your mouth. What did I know of your serious manhood, of your struggles and sorrows, of your rising and governing? My child's heart reached out to the child in you with full love; I understood that, and I opened myself to it.

When I came running into your study in the evening and called you over for supper, you would call out, "Come, Tochting!" And we would join hands and jump merrily up and down the long dining-room. Mother came in with the steaming dish, stopped in the doorway, and cried, sheerly frightened, "Why, man, what would your parishioners say!" "Latz 'em!" you cried exuberantly, and we jumped jubilantly round the dining-table once more.

On Sundays before the service you used to get a deliciously beaten egg to fortify you. Then I used to keep within easy reach until you called me over, smiling, "Come on, Tochting, we'll share!" And it worked out splendidly, you one, me a spoon. "But, father," said the mother, "it is..."

The congregation, believing the preaching ministry to be a divine endowment, will be moved thereby to render to their pastor the following due duties: Honor, obedience, attachment, love, succor, and provision. The right understanding and conscientious application of the doctrine of call is of the utmost importance to pastors and congregations, and will move both to prudence both in the issuance and in the maintenance of call.

Praeses Pfothenhauer demonstrated the purpose, manner, and success of our synodal work on the basis of the Constitution, which our fathers adopted with great wisdom more than seventy-five years ago. The necessity of Christian schools for the congregations and of keeping the congregations free from the evil of secret societies was pointed out with great seriousness. No congregation can really prosper if its people are not educated in the fear of the Lord from their youth. And according to all experience, this can only be done thoroughly where there is a Christian church school in which the children are instructed day by day in the Word of God. To have such a school should be the aspiration of every Lutheran congregation.

As far as the lodges are concerned, it is clear that a Christian cannot associate with those who want to bypass the Lord Christ and enter heaven. The congregations must work diligently against such cancerous damage and, wherever it appears, cut it out before it contaminates the whole body to the eternal harm of its members. From the mission field of the district it could be reported that, thank God, there was no decline anywhere. Some of the congregations that had received support in the past had become independent, and others had the prospect of doing so in the near future. The Synod resolved, as the brethren in the West have advanced to the Pacific Ocean, now to attempt to carry the Gospel to the shores of the Atlantic waters. Likewise, a missionary is to be employed in North Bay, the great railroad junction of the North. God bless also these new missionary undertakings and give our dear Christians joy to promote his work with all vigor also by providing the necessary earthly means! The Synod passed appropriate resolutions concerning the distribution of missionary and church building funds, as well as to better meet the financial obligations of the General Synod. The seminary in St. Louis is nearing completion, and the buildings of the other institutions, including that in Edmonton, Alberta, are partly finished, and partly will soon be under roof. It is therefore necessary that the collection for this purpose be completed this year.

At the mission feast on Synod Sunday, Praeses Pfothenhauer and other speakers described to the attentively listening congregation how our Synod endeavors to proclaim its gospel in the north and south, east and west, in accordance with the command of the Lord. The two departed Fathers of the District, Dubpernell and Landsky, were remembered in a special memorial service. Father Biesenthal, missionary to the northeastern area, preached a sermon on Christian child rearing, and Father Kössel, missionary to the Parry Sound district, preached the pastoral sermon. G. Pranschke delivered the confessional address before the celebration of Holy Communion. Brotherly greetings were exchanged with the Sister Districts who were in session at the same time.

We adjourned with communally said Creed and the Holy Lord's Prayer, and with hearty thanks took leave of the hospitable congregation at Dashwood, to meet again, God willing, at Pembroke in 1927. H.R.



The General Conference of Workers in the Negro Mission.

Concord, N. C., where the laborers in our negro mission assembled from the 12th to the 16th of August, is a graceful and rich city of about 20,000 inhabitants, with many cotton mills and weaving mills. I was told of fifteen; I only saw two myself. The town is beautifully situated on and between elongated hills, and is distinguished by good streets, splendid shade trees, especially mighty oaks, and friendly people, who are well disposed toward our negro mission. Many have German names. One business man, however, who has no German name, went so far as to come to our meeting and make an address praising the negro mission and welcoming the conference, bearing a beautiful testimony to the divinity of the Scriptures and the Christian faith.

The Negro community in Concord is the oldest in North Carolina. Here resided the blessed Rev. N. J. Bakke as a pioneer of our work, here our Immanuel Lutheran College was founded, and here lies buried the Negro pastor Koonts who converted to us.

The sessions of the conference were held in the court room of the county court house. Besides the workers in the Negro Mission, deputies and guests from the Negro communities and a large number of friends from the surrounding countryside had gathered. About 500 persons filled the hall, about 450 colored and 50 white. Sheets on which suitable songs were printed were handed out. The Rev. Holsten, F. D. Alston and Carter took their seats by the organ, which had been brought in for the occasion, Holsten as organist, Alston with his clarinet and Carter with his violin. A choir of about 50 voices, formed from the choirs of the surrounding churches, occupied the space where the court witnesses usually sit. The pastors occupied the chairs of the jurors, and Missionary Director C. F. Drewes, together with Pastors Hill and Lash, took the chairs of the judges.

Punctually at 3 o'clock the singing of the opening hymn rang out, so powerful and lofty that the people in the street and in the neighboring houses stopped and listened. The songs were all splendid, the repeated choral singing more splendid; but the climax was the "Ein feste Burg ist unser Gott" sung by all standing up.

Considering that those assembled came from ten states: Louisiana, Alabama, North and South Carolina, New York, Pennsylvania, Virginia, Illinois, Missouri, and Georgia, and that many had never seen each other before the opening of the conference, one may well wonder how it is possible that they could sing together in this way. But those who know our mission schools do not wonder so much, but rejoice the more. Singing is only one fruit

of our God-blessed schools. The praying of the Lord's Prayer and the Articles of Faith in the choir is another fruit that came to light here.

The same harmony was evident in the speeches of the three preachers (Pastors Drewes, Hill, and Lash) and in Dr. Nau's brief address for the benefit of our college and seminary at Greensboro, Immanuel Lutheran College, which is shall now at last receive the equipment so cryingly needed. The keynote was JESUS Christ, the crucified and risen Saviour, through whose gospel all men can be helped.

The same unanimity prevailed in all our meetings and conference services. The many and varied speeches all came from one spirit and all served one purpose: the glorification of the gospel of Jesus Christ among the Negroes of our land. Yes, in the Spirit the congregation also ventured across the Atlantic Sea to Africa, and determined to work that the pure gospel of our dear Saviour might be preached there also.

It may be mentioned as something extraordinary that a lay delegate, naturally a Negro, presided at a meeting, and did so with good success. That our meetings are conducted in an honest and orderly manner is something common, and that lay delegates take a lively part in the proceedings; but that one should preside is something rare.

In two years, God willing, an equal conference of all the workers of our Negro Mission is to be held at Selma, Ala. and every one who has been present here will heartily desire to be present there also. God grant that many more such conferences - one would like to say "negro synods" - may be held for his glory and the salvation of the poor negro people! L.G. Dorpat.

Important days in Argentina.

The colony of San Juan, the city of Urdinarrain in the province of Entre Rios, the Lutheran congregation of St. John - these are names that are closely connected with the beginning of our missionary work in Argentina. For it was there, towards the end of the year 1904, that Fr. H. Wittrock took office as the first missionary of our synod in Argentina. That since then God's blessing has visibly rested on our mission in this country, especially in the last few years, readers have often been able to see from reports in the "Lutheraner". This year's meetings of the Lutheran Pastoral Conference in Argentina, which brought us together once again in the aforementioned congregation, i.e. in our Argentinean synodal cradle, from February 10 to 16, were an opportunity to be convinced of this rich blessing.

All the missionaries except Fr. P. Harre had arrived. A new worker was welcomed in P. S. Beckmann. Candidate L. Martin, another new worker we received this year from our seminary in Porto Alegre, unfortunately could not yet be in our midst, as he was still in Brazil. We especially appreciated the presence of the two Brazilian delegates, Fr. Albert Lehenbauers and Prof. A. Meyers. Finally, a lively interest in the work of our Church in this country was also expressed by some lay members from other congregations of the Province of Entre Rios by their presence at the Conference.

On Tuesday afternoon, soon after the arrival of the pastors from the South, a short meeting was held for the purpose of organization. To undertake further actual conference work that day was precluded on one occasion by the fact that several of the pastors had spent the previous night, and some even

had spent the previous two nights on the train, which, since a sleeping car is something they can only afford in exceptional cases, sufficiently explains that they first had to be granted some rest and recuperation. On the other hand, there was also a special event that allowed us to abandon the immediate start of the conference work. This was the wedding of Father G. Hübner, whose bride, Miss Ruth Tegeler, had arrived in Buenos Aires from North America only a few days before. The civil wedding had already taken place in Buenos Aires. However, the church wedding waited until the first evening of our get-together at the conference. The marriage sermon of the local pastor, Fr. K. Trünows, who also performed the copulation, was based on the words Ruth 1:16, 17. After the service a small appropriate festivity was held in the parsonage.

The next morning, fresh and lively, we went to work. Although the business matters, the submissions, were of no small extent and of the greatest importance, the teaching negotiations were not to be neglected. Most of the time of the morning sessions was therefore devoted to these. First, K. Schutt read a paper on the doctrine of the church and the ministry. The second paper was the beginning of an ongoing



In the Argentine synodal cradle.
On Conference Sunday after the afternoon service.

Interpretation of the Epistle to the Ephesians by the undersigned. Finally B. H. Ergang presented a Spanish funeral oration on Phil. 1, 23 to the conference. Nothing other than a doctrinal discussion, however, was the lengthy discussion on what a church is and how a preaching place differs from a church. This discussion followed up on a series of theses that had been presented to the conference by our Argentinean Mission Commission.

The business matters that had to be taken care of were, as I said, many and important. Only one should be highlighted here, namely that of the Colegio Concordia. It was reported last year that, with God's help, a higher educational institution is finally to be established in Argentina, in order to prepare gifted boys for the preaching and teaching ministry on their own soil. An exact inquiry in one of the meetings showed that in our congregations not small sums of money had been collected for this purpose and beautiful grants had been received. About 12,000 pesos (\$4,600) were promised. A plot of land of one hectare (2 1/2 acres) was purchased during the year. It was now incumbent upon the conference to agree upon a plan of construction. Father A. Wächter had done good preliminary work. Above all, it was a plan which he presented for consideration and which the conference accepted without many changes, even after careful examination by a committee. Only one building was to be listed for the time being, but it was to be used for pupils and students.

teacher will provide enough space. This is to be made of bricks, measure 12X14 meters (about 40X46 feet) and have two floors in addition to a cellar room. In the interior furnishings, an attempt was made to take into account the fact that, in the event of an expansion of the institution's buildings, this building would still be suitable for its purpose. The whole building was handed over to a building committee consisting of three pastors and three lay members. The cost of the building is not to exceed the sum of 15,000 pesos (about P5,750); moreover, the beginning is not to be made earlier than until at least 12,000 pesos (about \$4,600) are subscribed and 7,000 pesos (about P2,700) are at hand. Grant God now to alone his richest heavenly blessings and speedy success!

The founding and establishment of such a teaching institution, as anyone who is even slightly acquainted with the ecclesiastical conditions in Argentina must admit, has long been a necessity for the development and expansion of our Lutheran Church in this country, and the need is becoming greater the longer it goes on. How our hearts must therefore be filled with praise and thanksgiving to God as the time draws nearer and nearer,



The Pastoral Conference of Argentina.

From left to right (back row): PP. A. Krämer, Kroger, A. Lehenbauer, Wächter, Beckmann, G. Krämer, Berndt, Wolf, Gebrt, - Jauck, Ergang, Schutt, Trünnow. Front row: Mrs. A. Kramer, P. Hübner and the women Hübner, Trünnow, Beckmann, Fauck, Wolf.

as we can begin to meet this great need and relieve this sensitive need! This will be a great step forward for the mission in Argentina. It is also no small step forward that many of our Argentinean Christians have taken up this work with such enthusiasm and joy and have shown such great interest in it. Truly beautiful sums have either been granted or already given for this purpose in some congregations. A proof of the great love and exemplary zeal among our Christians for the Cologio cause was also the following case at the conference. One was in the process of making an estimate of costs as exact as possible. Some thought that the building could be done for about 12,000 pesos (about P4,600); others said that it would require at least 3,000 pesos (about \$1,150) more. There was no desire to plunge into unpleasant debts. As noted above, some lay members had traveled to the conference, and members of the host congregation also attended the sessions quite diligently. The deliberations were interrupted by a break. During this break it was noticed that some lay members were discussing the matter animatedly. They proceeded again to the meeting-house, and the deliberation was continued. But a beautiful offer soon helped us over the difficulty

away. Four of the lay members from out of town declared themselves willing to provide the conference with an interest-free loan of 3,000 pesos, if necessary, if the construction exceeded 12,000 pesos. Of course, this offer was accepted with great gratitude. Thus our parishioners in Argentina are also working diligently on the construction of our Colegio and are increasingly demonstrating their commendable participation. May God keep and increase this desire and joyfulness in them for the praise of His glorious name!

The highlight of the conference days were the beautiful services on the intervening Sunday. The confession in the main service was held by H. Gehrt on 1 Cor. 11, 28. The pastoral preacher was Fr. H. Jauck, whose sermon was based on the words Eph. 5, 16. In the afternoon service the undersigned preached on Matth. 7, 24-27. In the evening a third service took place. Vice-President A. Krämer gave an address on the beginnings of our Seminary in Perry Co., Mo., and, referring to the great zeal of the Saxon emigrants, encouraged the audience to lively cooperation and participation in our (Colegio building). The second speaker was Father Albert Lehenbauer of Brazil, who spread the word about our work and the missionary situations in Brazil.

The last day of the conference was Monday. However, three more sessions had to be held in order to accomplish the most necessary work. Only in the evening did the pastoral conference come to a solemn conclusion.

The next morning, without wasting much time, they parted cheerfully and with renewed energy. Some of the pastors could already be at home in the evening; for most of them, however, the journey home took longer. The meals during the conference days were arranged in such a way that the meals at noon and in the evening were taken in the parsonage at a common table, while the breakfast was taken care of by the respective people with whom one had one's night's lodging. To all these hosts and friends, again, our heartfelt thanks are due for their kind hospitality. Our next year's meetings are to be held, God willing, in the midst of the community at Crisco, Entre Rios. With God's help we hope to be able to celebrate the inauguration of our Colegio Concordia in connection with this.

But you, dear fellow-Christians in the homeland, do not despise the missionaries whom you have sent here, and the work in which they are engaged! You should not pity us or feel sorry for us; it is a glorious thing that we are allowed to serve the Lord in such choice positions, and it would therefore be sad for us if we desired your pity. So you shall not remember us. But for this reason we ask you not to grow weary in supporting our work with your gifts. Our mission here is still far from being undertaken as the need requires, and many a missionary is grieved daily that he is not so placed and equipped as he ought to be for his work. And while we are working diligently, and by no means without success, to increase the giving of our Argentine Christians for God's kingdom, your financial support is still needed. Do not waste our time in your prayers. Carry us with our churches and our work always on prayerful hearts. What a comfort to be able to say that our Christians in the homeland stand behind us in united ranks and implore God's protection, blessing and help upon us! So take up the mission in Argentina, as befits those who have the precious treasure of God's pure and honest Word! Do it for Jesus, your Saviour, and for the sake of the souls so dearly bought by Him!

Markus Berndt.

Chinese architecture.

Views from the city of Beijing.

Millions of Chinese live in the poorest of huts. The small rooms often have neither windows nor chimneys, because it is thought that evil spirits could enter the houses through them and harm the people. One can hardly imagine such a hut to be lower and poorer. It does not require any skill to build it.



Marble staircase to the royal palace.



Bridge at the Summer Palace.

It would be far from the truth, however, if one were to think that there are no larger and more magnificent buildings in China. In the art of building in China is achieved quite outstanding. Stone carving and wood carving come into their own.



Temple in the "forbidden city".

...while others have hideous deformities...

While at certain times the temples are almost deserted, on certain feast days they are flooded with thousands of people seeking help. There you can quite see the people lying in heaps on the ground before the idol, their foreheads always

Just take a closer look at the pictures from this page. How noble are the arches and pillars of the bridges! How artistic the staircases and porches to the houses! The ascent and terraces are performed of the purest white marble, and adorned with many neatly and perfectly carved flowers and other ornaments. Whoever looks at them close up will find that everything is on the ground and worked in the most accurate way.

The buildings are made of fine oriental wood and decorated with magnificent wood carvings. In the far Occident I have nothing which would have surpassed the meticulous work and the artistic layout.

These buildings are not of foreigners,

again on the ground and pleads for help with uplifted hands. Consecrating candles are lighted, all manner of small and great sacrifices are offered, to make the idol inclined to hear the supplications of the supplicants. Poor, deceived people! Do thou hasten to thy gods, which thou hast made for thyself, and findest neither mercy nor salvation with them, for they are without life!

How blessed we Christians are in the grace that God has revealed to us in Christ! We have a living God, a living Savior. In Christ we may confidently approach God, lay all our worries before him, bring all our requests before him, and know that we will be heard, for in Christ we are loved.

Shouldn't we tell the blind Chinese people about our God...

and Savior? Should we not bring him the blessed message that God in Christ has made every single Chi-



Occasionally you'll find characters like this grinning idol.

but planned and executed by the Chinese. In all parts of China one can encounter similar magnificent buildings. What astonishing talent! What outstanding skill!

Some idols of China.

In China, there are millions of idols in the countless pagan temples. Some temples house hundreds of statues like the three below. One wanders from temple room to temple room and always finds new figures.



Sitting Buddhas are also very numerous.

nese has loved and redeemed and wants his blessedness with all his heart? Who better to tell this to the Chinese than we who have tasted the love of God?

How glorious it would be if, through our ministry, many, many more Chinese would be brought out of their spiritual bondage to the glorious freedom of the children of God! Faithful Chinese will then also place themselves and their rich gifts in the service of Christ and His Church. A glorious temple of God themselves, they will then also build glorious earthly temples to Him.

Lord, make our hearts willing to send missionaries! Friedr. Brand.

Of our schools and educational

Manoah's concern.

In the 13th chapter of the book of Judges we read a story worth taking to heart. A man named Manoah and his wife were childless. One day the angel of the Lord appeared to the woman and announced to her that God would give them a son. The woman hurried to her husband and told him what a wonderful vision she had had and what good news the heavenly messenger had brought her. Manoah's joy was great. As a God-fearing man in Israel, he was well aware that children are a gift from God, and that it is an imposed cross when God denies married couples any blessing of children. He and his wife may have often stood in prayer before the throne of God and asked God to let them see the happiness of parenthood. Now God indicated to them that their prayers would be answered. We can imagine the joy of this husband and wife.

If one is quite aware of the high value of an asset that is to be entrusted to one, one immediately also occupies oneself with the thought of how it should be properly administered. This was also the case here with Manoah. Scarcely had he heard the communication from the mouth of his wife, when it is said of him, "Then besought Manoah the Lord, saying, Ah, Lord, let the man of God come again to us, whom thou hast sent, that he may teach us what we shall do with the lad that is to be born!" We see from this how anxious Manoah was about the future of his child, so that even before the lad was born he had this concern at heart. He was at once conscious of his educational duty, and turned to God for counsel.

There we have in Manoah a fine example for all Christian parents. Like him, they also recognize the blessing of children as a gift of God and regard their children as a good entrusted to them. With this they do not intend to do as they please, but according to the will and ordinance of their God. They find his instructions in his word. There he tells them Isa. 45, 11: "Instruct my children and the work of my hands unto me!" and Eph. 6, 4 they read: "Ye fathers, provoke not your children to anger, but bring them up in discipline and admonition unto the Lord!"

Since the proper upbringing of children is an extremely important task and education is not a quick process, but extends over the whole period of youth, a Christian school as a supplement to the parental home is the proper educational institution for our school-age children. We recognize this, and that is why we have our Christian parochial schools, which have now begun a new school year at the same time as the other schools in the country. What a precious treasure we have in these educational institutions! How much care for our children is taken from our hearts through them!

If, dear reader, you have not yet been induced to send your child to the Christian school, perhaps because it costs you something or because someone else does not do so either, remember your sacred duty of education and the great responsibility connected with it! Are you otherwise sufficiently fulfilling this duty of yours so that you can honestly and sincerely boast of a good conscience? Are you really as anxious about the education of your school-age child as Manoah was about that of Samson, who was not yet born? Read that story and consider it; for it too is written for our instruction and admonition. Theo. Kühnert.

Quick news flash.

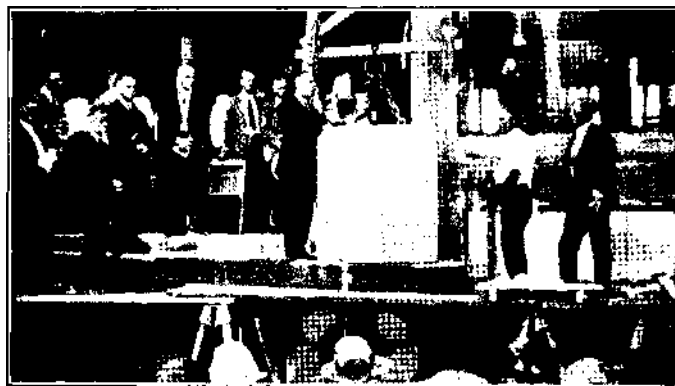
Our new academic year. In most of our educational institutions the new school year began on September 9. More detailed reports are still pending, since this number of the "Lutheran" was closed on September 10; but we hope to be able to give more details about the number of our pupils and students in the next number.

Here in St. Louis, a special commencement ceremony was held at 10 a.m. in the seminary auditorium. The old, beautiful opening song: "Begin your work with JEsu" rang out again this year. The President of the Institute, Prof. D. F. Pieper, gave the opening address on the right fitness for theological studies. The number of our enrolled students, as far as can be determined on the opening day, will be almost 400: 156 in the first class, 119 in the second and 118 in the third. But out of the first class about 50 students will be doing relief work in churches, mission fields, schools, and teaching institutions, and there may be some who finished in our colleges in June who will not enter here, and some who will drop out of the other classes, so that the number of students present will be about 340. We shall bring a more exact report of this also.

God keep his blessing and protecting hand over all our institutions!

L. F.

Groundbreaking in St. Paul. After ground was broken on the new residence building of Concordia - College at St. Paul, Minn. on June 4, in a short service conducted by Praeses H. Meyer, the cornerstone of the building was laid on August 9. Fr. H. Bouman of Harn-



Laying of the foundation stone in St. Paul.

burg, Minn. vice-president of the Minnesota District, delivered an address in German, in which he answered the question, "Why do we gladly receive such schools as Concordia College with our gifts? (1) Because they teach the truth; (2) because this truth sets us free." He was followed by M. F. Abraham, of Young America, Minn. president of the alumni association of the institution, with an address in the vernacular,

in which he stated that all who love the Lord gladly support such schools in which God's Word rules. E. G. Nachtsheim of Minneapolis laid the foundation stone in the name of the Triune God.

God willing, the building will be ready about October 15. E. G. N.

The new teaching building of our institution at Seward, Nebr. will, God willing, be dedicated on the 15th Sunday after Trinity (September 20) with a German service in the morning at ½11 o'clock and an English service in the afternoon at ½3 o'clock. All fellow believers from near and far are cordially invited to this celebration. C. F. Brommer.

General Teachers' Conference. From July 7 to July 11, the General Teachers' Conference met in our Teachers' Seminary at River Forest, Ill. Many were present; teachers, pastors, and professors attended the proceedings. Chairman C. W. Linsenmann of Forest Park, Ill., opened the sessions with a welcome address. Twelve papers were read and discussed. On Thursday afternoon all the participants proceeded to Addison to dedicate the monument erected by the alumni of the former institution there. The principal address was delivered by Teacher W. Wegener, and Teacher Johann Richter, the oldest alumnus of the institution, unveiled the monument. Prof. Alb. H. Miller read a historical account of the Seminary. The officers of the General Teachers' Conference for the coming year are: C. W. Linsenmann, president; W. Wegener, vice-president; J. Vornsand, secretary. F. Strieter.

To the ecclesiastical chronicle.

Domestic.

The United Synod of Wisconsin and Other States, founded seventy-five years ago and now composed of eight districts, held its biennial general convention in Milwaukee in August. About 200 delegates and 100 guests were present. P. A. F. Zich delivered a paper on the nature of the gospel, and the usual reports on the Synod's teaching institutions and missions were presented. Among the foreign missions, the mission among the Indians in Arizona and the church work in Poland are especially well known; Father Dr. H. Koch of Berlin, a member of the German Free Church, who is here in America on a visit and was present at the Synod, also spoke about the latter. The work in Poland, in which two pastors stand, is to be continued in the present manner. Bethany College at Mankato, Minn., a college for girls and hitherto a private institution, is to be taken over by the Synod under certain conditions and used especially for the training of female teachers; until now such could receive the necessary preliminary training at the Synod's teachers' seminary in New Ulm, Minn. A committee is to add an appendix of hymns to the English hymnal of the Synod, and also to consider the question whether in the future a whole new hymnal should take the place of the present one. The committee should also be able to liaise with other committees if a common English hymnal is planned for all Synods of the Synodical Conference. The anniversary of the Synod shall be solemnly celebrated by all the congregations of the Synod in a special service on the third Sunday in November, and a special jubilee collection shall be taken up for the erection of a new teaching building at New Ulm. For a new building of the Synod's Seminary at Wau

watosa, Wis. a large collection is already in progress. The cost is estimated at about P500,000, Rev. G. E. Bergemann of Fond du Lac, Wis. was re-elected president of the synod. L. F.

Chr. Dowidat, one of the oldest pastors of the **Wisconsin Synod**, who was well known beyond the circle of his own synod, died at Hartford, Wis. on Aug. 24, aged eighty-two years. He was born in East Prussia, June 29, 1843, came to America in 1867, and entered the preaching ministry in 1868, wherein he labored in blessing fifty-three years, nearly forty of which were spent at Grace Church, Oshkosh, Wis. He also served his synod ably and faithfully in various offices for many years. He had lived in retirement since 1921. He was laid to rest at Oshkosh on August 27. L. F.

How should we do mission in our environment? To this important question a church bulletin published in our circles answers: "That we should carry out such missions, everyone admits. But how? The Reformed churches surrounding us, especially the Methodists, had worked out a method for this, and whoever did not want to take part in it was of no value to them. The people wanted to conquer America for Jesus in a short time, and they followed, as they thought, the right method to accomplish this. With much hurrah and spectacle they went forth. They made it cost themselves much money. But the success? They came to grief. A Methodist paper, the *Western Christian Advocate*, says: "During the last twenty or thirty years the church has been taught that the only way to reach the unchurched masses is to gather large crowds at once and get their attention. Therefore, we have erected large tent churches, appointed many committees, made all this widely known, while bringing into existence large singing choirs, and without ceasing and without number have set in motion the most extraordinary means. The people also came in great multitudes, and we were so happy to see them interested. But when the evangelist departed, when the chants of the mass choir ceased, when the extraordinary gave place to the commonplace, then came the setback, and it was quite heartbreaking. After six months the great revival meeting lived only in memory; the real blessing to the spiritual life was so slight that it filled one only with sorrow. Should we not now learn the better way? Should we not hold individual church members responsible for the spread of the gospel? In all branches of human activity one thus achieves success; why not in the kingdom of God?"

"The Lutheran Church, where it was of a right kind, has always kept away from such actor-like mass meetings for the sudden conversion of people. The much-named revivalist Billy Sunday, who brought this method to its highest flowering, honestly mocked and ridiculed us Lutherans because we could not join in when he went out to stage 'mass conversions' as if on cue. Now these churches themselves see that we Lutherans are on the right track. For this is the way of our church, to lead people to Christ through the calm preaching of the gospel, the means of grace instituted by God. The confession of word and deed: a true godly life, full of mercy, full of missionary love, full of devotion to the lost, this is the biblical method of winning souls. Let us work diligently, let us do mission diligently, but do not think that this mission must consist in the loud trumpet sound of a church, connected with all kinds of outward work and worldly stuff. "You will be my witnesses," once said...

Christ to His disciples, Apost. 1, 8. The word also applies to us. We too are to be witnesses of Jesus wherever we go and wherever we stand, witnesses that we have found salvation, life and peace in Jesus. Where the witness is lacking, the finest churches, the grandest assemblies, the best singers, the most expensive organs, and the most eloquent pulpit orators will do nothing.

J. T. M.

"Practical" Christianity. This expression is often used at present in many church communities, in contrast to a "theoretical" Christianity. What is meant to be said by it is briefly this: One is no longer to plague the people with doctrines and creeds, but to guide them to do quite a lot of good works. It is not both the doctrine of Scripture and the works which Scripture demands that are to be taught to the Christian people; it is not both the words of Christ and His pure, holy, charitable life that are to be set before them.

There are two things to be said about this. First, all "good works" that do not come from faith are an abomination to God, because "without faith it is impossible to please God", Hebr. 11, 6; and: "What does not come from faith is sin", Rom. 14, 23. A "practical" Christianity that does not come from God's word is not Christianity at all, but paganism. But on the other hand, God's Word really does cause and create a "practical" Christianity. If there is a lack of "practical" Christianity anywhere in Christendom, it is because God's Word is not being properly practiced. The law demands "practical" works. "Thou shalt love God thy Lord with all thy heart . . . and thy neighbor as thyself," Matt. 22:37-39. But the gospel produces "practical" works; for "the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, gentleness, chastity," Gal. 5:22. Therefore, if there is to be a right "practical" Christianity, God's word must be preached, and that with right division and application of the law and the gospel. Where this is done, there will be no lack of "practical" Christianity.

J. T. M.

Union of Presbyterians. It is reported that the Northern and Southern Presbyterians are now also entertaining the idea of uniting into one church body. There is no actual reason against such a union, since both bodies are united in confession. The chief obstacle thus far, however, has been the struggle between the Fundamentalists and the Modernists, which has greatly repelled the Southern Presbyterians, who, on the whole, stand still more firmly to distinct Presbyterian! Confession, have been greatly repelled. But now that the new president of the Northern body, Prof. Erdman of Princeton, has appointed a committee to settle the controversy, composed chiefly of Fundamentalists, the Southern Presbyterians no longer wish to stand back. Both church bodies have appointed committees to take the preliminary steps toward unification. The fundamentalists of the Northern Church favor unification because they expect it to have a greater impact on the church at large.

What the fundamentalists in both Presbyterian communions should do is clear. If they are truly concerned about preserving the Christian faith in their midst, they should break away from the free-minded Presbyterians and form a community of their own. Only thus would their witness be vigorous.

J. T. M.

Other church unions. The "Reformed Church in America" (formerly Dutch) and the "Reformed Church in the United States" (formerly German) also now want to come closer to each other. The first step towards this shall be to

they were to initiate a closer feeling for each other through the exchange of pastors and joint missionary work. The Northern Presbyterians had invited both to unite with them; but both bodies of churches declined. The congregations of the Dutch church are mostly in New York, New Jersey, and Michigan; those of the German, composed largely of former Palatines, are found almost entirely in Pennsylvania and Ohio. The two churches together have about 500,000 members, who annually raise about \$1,000,000 for missionary purposes. The many church unions are mostly due to the increasing use of the English language, and to the fact that in the course of time the reason for separation from other churches is forgotten. But they also prove that people are less concerned about Christian doctrine now than they were in the past. In many cases people unite without asking whether there is doctrinal unity. Such unions naturally lead to a growing indifference to Christian doctrine.

J. T. M.

The missionary zeal of The Salvation Army. The Salvation Army has been developing extensive missionary activity, especially since the World War. At present it has 85,000 officers and followers who are dedicated to missions in one way or another. It publishes 80 periodicals of religious content in 35 different languages, covering more or less the entire world population, and is zealously engaged in missionary work both in this country and abroad through the free distribution of these papers and their many tracts. Its annual increase through "conversions" amounts to about 250,000 souls. In addition to preaching, the Salvation Army also carries on the work of caring for the sick and the poor, and takes care of the wretched and degenerate in all countries. The expenses for this work amount to millions of dollars.

J. T. M.

Abroad.

The wonderful goodness of God. The unspeakable goodness of God toward men is not only manifested in the spiritual, but also in the earthly. God is not only the giver of all good gifts, but also the richest, warmest, and most untiring giver imaginable. The more there is to give, the more He gives. He never tires of giving. In his day the enemies wanted to starve Germany. They did not succeed. At that time thousands of Christians in Germany prayed from the depths of their hearts, "Give us our daily bread!" and wringed their hands valiantly to do so. Now, in the near future, measures are to be brought up for discussion in the German Reichstag by which, through increased yield of the soil, the necessary food is to be raised in Germany itself. By producing its own food Germany intends to become independent of other nations, and there is no doubt that this will be possible. But if Germany should attain this goal, she should, on the one hand, gratefully acknowledge the great love of God, which proves itself in such abundant harvest blessings, and on the other hand, she should drop the disgraceful catchword: "Reduction of births because of existing circumstances! This catchword is now heard elsewhere. It is thought that if births and infanticide were not prevented, the earth would no longer be able to feed mankind. This nonsensical opinion stems from the devil, who is a murderer of men from the beginning and takes hearty pleasure when men also become murderers. The believing Christian speaks a different language. He speaks with the psalmist, "Thou givest them their meat in his season. Thou openest thine hand, and fillest all that livest with good pleasure," Ps. 145:15, 16. "Children are a gift of the Lord, and the fruit of the womb is a gift," Ps. 127:3. J. T. M.

Where is the fault? Some years ago, the French doctor Magnan established the doctrine of so-called kleptomania, that is, the pathological and insurmountable urge to steal. According to this doctrine, certain thieves are not sane, and therefore do not belong in prison, but in an insane asylum. French and especially American courts have since been tempted to declare thousands of thieves, and especially women thieves, "insane," and let them go out without punishment. Now, recently, another French physician named Antheaume, on the basis of exact investigations, has declared the doctrine of kleptomania to be a hoax. Years of observation in mental hospitals and asylums have taught him that there is simply no such thing as kleptomania. Many of the so-called kleptomaniacs simply pretended to be, having carefully studied the characteristics of the alleged disease in medical books. In some cases, it was also possible to expose the allegedly nervous thieves and make them confess. The French government has therefore appointed a commission to examine the opinion of Doctor Antheaume. If this commission decides favorably, the French penal law, which cautions impunity for kleptomania, will probably be amended.

In our American courts, too, it is often the custom to excuse especially rich and influential criminals by saying that they are "mentally ill. As a result of this evil practice there are hundreds of murderers, thieves, adulterers, etc., in the insane asylums, who really belong in prison, even on the gallows. That one takes it so lightly with the often quite coarse and wanton criminals comes from the fact that one no longer wants to know what a crime really is. Sin should no longer be sin. Therefore, even sinners are no longer sinners, but "nervous patients." God's Word judges quite differently, knowing sinful man far better than sinful man knows himself. According to God's Word, every man after the Fall is sick, sick to death. He suffers from the sin sickness that has infested and corrupted his whole nature. Our Saviour says, "Out of the heart proceed evil thoughts: murder, adultery, fornication, thievery, false witness, blasphemy," Matt. 15:19. The vile crimes of our ungodly age flow not both from "nervous excitement," but rather from the evil heart which original sin has thoroughly poisoned. J. T. M.

East and West.

From the Atlantic Ocean to the Rocky Mountains.

The visit of the Eastern District Synod took me to the coast of the Atlantic Ocean. Baltimore has always been an important port city, even though it is not located on the open ocean, but is only connected to it by the Chesapeake Bay. One soon notices this, too, when one goes to the tide that pours into the aforementioned bay and sees the large docks and many and various ships. But I noticed it especially on two excursions, by which the always exhausting synodal work in the Martini church was interrupted in a pleasant way.

One excursion took a number of the Synod guests on Saturday afternoon by automobile to Annapolis, about thirty miles distant, the state capital of the State of Maryland, and the seat of the famous Lake School of our state government, founded as early as 1845. This was really a beautiful drive, first through suburbs of Baltimore, in one of which, Linthicum

Heights, my old friend, Vice-President Chr. Kühn, resides, and from his residence, so prettily situated, serves two suburban communities, Glen Burnie and Bowie; then for a long time through a farming district, and finally, and most importantly, we visited the government plant at Annapolis, immediately on the water, which is really worth seeing, and which gives one an understanding of how Uncle Sam trains his sea soldiers. He has also erected for the sailors a quite splendid chapel, which, though not in a strictly ecclesiastical style, is otherwise, in its whole construction and ornamentation, and especially in its windows, giving a lover of architecture much to contemplate and observe. In the ground floor lies - the old European custom is often followed in our country - the famous American naval hero John Paul Jones buried, and



St. Martin's Church in Baltimore.

(P. E. F. Engelbert.)

by a beautiful grave monument it is ensured that he will not be forgotten. And in Annapolis one is often on historical ground and is reminded of the past history of our country. The old capital still stands, and is justly carefully preserved and guarded in every detail. One enters the room where George Washington laid down his command in his day. Everywhere one finds valuable historical paintings and historical documents. And everything in such a plain, simple and yet solid frame and furnishing, which touches extremely pleasantly and just in a patriotic citizen, who can perceive and follow some institution, development and direction of our country in the present only with a worried heart, the wish rises, it would be also in civil and political respect still the "good old time".

The other outing took place on Synod Sunday, after the aforementioned solemn Jubilee service had taken place in the morning.

New printed matter.

Synodical Reports of the Lutheran Synod of Missouri, Ohio and Other States, Year 1925. no. 1. Proceedings of the Eleventh Annual Convention of the North Dakota and Montana District. 40 pages 6X9- Concordia Publishing House, St. Louis, Mo Price: 25 Cts.

Already the business negotiations of this large mission district find very interesting. There are 25 mission parishes in North Dakota and 18 in Montana! What makes the report especially important in the present state of affairs in our Synod is the fact that Prof. Th. Gräbner, as speaker, treated the subject in sixteen theses: "Uniformity in Lodge Practice and its Hindrances." For pastors and members of the congregation, what is presented contains many hints and exhortations worth taking to heart. If everywhere in our whole Synod the principles set forth herein are acted upon, then by God's grace we shall remain free from one of the worst cancers of our time. The paper will also appear in English translation. K.

History of the General Lutheran Synod of Wisconsin and other States.

By Joh. Ph. Koehler, Wauwatosa. Volume One: Prehistory and History of the Establishment and Collection of the Wisconsin Synod, Northwestern Publishing House, Milwaukee, Wis. 307 pages 6X9, bound in cloth with gilt title. Price: H2. 50. To be obtained from Concordia Publishing House, St. Louis, Mo.

Our sister Synod of Wisconsin is celebrating its seventy-fifth anniversary this year. Reference has already been made to it at her General Synod, which met in Milwaukee in August, and a special festive service will be held in all the congregations of the Synod on a certain Sunday in the fall. On this commemoration day appears this history of the synod by Prof. Koehler, the president of its theological seminary at Wauwatosa, Wis. Prof. Köhler not only represents the subject of church history at his institution, but has also for decades been thoroughly occupied with the ancient history of his Synod and of the Lutheran Church in America in general, and during an extended stay in Germany last year he also searched through various archives of missionary societies from which the first pastors of the Wisconsin Synod had emerged. Thus he was able to use valuable letters and documents, and this gives to his account a historical value extending beyond the celebration. In a journal we would like to discuss some points in more detail. The book contains first, on pages 9 to 59, a general historical review, which is as interesting as it is valuable, especially for a theologian. Then follows, on pages 60 to 175, the prehistory of the Wisconsin Synod in two sections: "The German Mission Societies of the 19th Century" and "The Old Lutherans in North America"; in the second section the early history of our Synod is also briefly described. On page 177 the actual history of the Wisconsin Synod begins, first the founding and first expansion of the Synod; a second volume will then carry this history down to the present. The whole work, however, is not a simple stringing together of historical facts, but the account is always interwoven with thoughts, observations, and lessons, a way by which history becomes just what it should be: a teacher. We read the work, not always with approval, but with the greatest interest, and look forward with anticipation to the second volume. L. F.

Ordained and inducted on behalf of the Negro Mission Commission:

On the 8th of Sonnt, n. Trin.: Kand. G. R o b e r t s in the congregation at Spartanburg, S. C., by Superintendent J. P. Smith.

On the 9th of Sonnt, n. Trin.: Kand. J. W. F u l l e r in the congregation at Charlotte, N. C., by Superintendent J. P. Smith.

On behalf of the respective District Presidents were ordained and inducted:

On July 30: Kand. N. I a n s e n in St. John's Parish at Sarandy, Rio Grande do Sul, Brazil, by E. J. Gundermann.

On the 9th of Sonnt, n. Trin.: Kand. A. B e v e r s d o r f as associate pastor of the Emmaus congregation at Milwaukee, Wis. assisted by Prof. Wm. Mueller by P. F. F. Selle.

On the 10th of Sonnt, n. Trin.: Kand. C. Zehnder in the congregation at Hoifington, Kans. by the Rev. J. A. Resner.

On the 12th of Sonnt, n. Trin.: Cand. P. G. S c h e d l e r at Christ Church, Kinley, and Christ Church, Johnstown, Polk Co, Wis, by P. F. Kersten. - Kand. A. F r o h l i c h in the mission church at Goose Creek, Tex. assisted by P. A. O. Rasts, by Rev. J. W. Behnken. - Kand. C. K a i s e r as assistant pastor of Bethlehem church at Milwaukee, Wis. under assistance of P. E. Dümmling from P. O. Kaiser.

Inducted on behalf of the respective District Presidents were: ^Pastors:

On the 9th Sunday, A.D., Rev. B. H o l m, at St. Paul's parish, Central City, Nebr. by Rev. H. W. Degner. - P. E. Scharlemann, l>ü- 11th, at the parish at Zumbro Falls, Minn. and on the 11th Sunday, n. Trin. at Echester Tp, Minn. assisted by l'P. W. Sauer and W. Schramm, by P. J. C. Meyer.

On the 10th of Sun. a. Trin. the Rev. W. m. F. H i l l st in St. Paul's parish at Prefton, Kans. by Rev. Fr. Tücker.

On the 12th of Sunday, A.D.: Rev. Wm. F. U l l e r me at St. Andrew's parish at Van Horn, Iowa, assisted by l'. O. Nieting and A. W. Brauer by Rev. R. Herrmann. - K. J. A. Hossmann in St. Luke's parish at Chicago, Ill, assisted by Prof. P. Bretscher and P. H. Güberts of Pros. Ed. Koehler.

On the 13th of Sonnt, n. Trin.: P. P. H a n s e n at St. John's parish, St. Louis, Mo. assisted by PP. H. Hansen, A. P. Feddersen, E. Hofius, E. Düver, C. Soderstrom, O. Lindemeyer, and F. A. C. Meyer by P. H. Bartels. - P. H. W. B a x m a n n in St. Paul's parish at Merrill, Wis. by P. W. L. Kohn.

L. Teacher:

On the 8th of Sunday, A.D.: Kand. A. S c h e i w e at St. Paul's parish, Manawa, Wis. by Rev. R. A. Karpinsky.

On the 9th of Sonnt, n. Trin: Teacher H. E. Albrecht in the St. Johannis parish at Rodenberg, Ill, by P. R. Seils.

On the 10th of Sonnt, n. Trin.: Kand. W. C. Eilers at St. Matthew's parish, Pittsburgh, Pa. by P. J. K. E. Horst.

On the 11th of Sun. a. Trin.: Cand. A. E. G r e b i n g at the Immanuel church at Higginsville, Mo. by Rev. Wm. O. Schmidt. - Teacher W. H. Nagel in the Immanuelsgemeinde at Soest, Ind. by C. W. Rodenbeck. - Kand. E. G a u l k e in the Dreieinigkeitsgemeinde at Ludell, Kans. by P. G. Lehenbauer. - Teacher E. H. H a f n e r in the parish at Lahoma, Okla. by P. Ph. Rösel.

On the 12th of Sonnt, n. Trin.: Kand. Wm. H. Heuser at St. Paul's parish at Jonesville, Ind. by G. Gotsch. - Kand. O. Ücker at Trinity parish at Monroe, Mich. by Bro. H. Frincke. - Kand. H. Meyer in Immanuel parish at Alpena, Mich. by P. F. W. Heumann. - Teacher V a l. A n d r e ä in St. John's parish at Leader, Sask. can, by P. J. Lucht. - Teacher F. G. T o r g l e r in St. Paul's parish at Readlyn, Iowa, by P. H. Maas. - Kand. H. G a d e in St. John's parish at Gering, Nebr. by P. E. Eckhardt to". - Kand. G. E. Rast in St. John's parish at Meriden, Conn. by P. S. F. Glaser. - Kand. M. G e r d e s in Immanuel parish at Breckinridge, Okla. by P. P. Hoyer. - Kand. M. B o r n h ö f t in the Montclair Heights congregation at Detroit, Mich. by P. Th. Dorn. - Teacher A. Hufnagel in the Bethel congregation at Detroit, Mich. by Rev. J. M. Gugel. - Teacher J. G- K i r s c h in St. Paul's parish at South Bend, Ind. by Rev. K. Schultz. - Teacher O. Kerkow in Zion parish at Beaver Tp, Bay Co, Mich, by P. F. Rutkowsky. - Kand. M. Renken in St. John's parish at Pork, Pa. by P. Edw. Kraus. - Kand. A. Fricke in Trinity parish at Muskegon, Mich. by W. F. Liibke. - Kand. S. Sandor in the parish at Arcadia, Mich. by Bro. Fr. Sievers. - Teachers E d. Streufert and Kand. E d. K u r t h in St. John's parish at Lansing, Ill, by Praeses Fr. Brunn. - Teacher E. H. Schmieding in the St. Paulusgemeinde zu Concordia, Mo., by P. Fr. Brust.

On the 13th of Sonnt, n. Trin: Candidates C. Munzel and W m. Reifschneider in St. Martin's parish at Detroit, Mich. by P. A. Fahling.

News about the parish chronicle.

Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On the 7th of Sun. a. Trin.: Kand. J. M e n c k e at Immanuel Church, Kansas City, Mo. assisted by PP. M. Mencke and E. Stoeckhardt by P. L. J. Schwartz.

On the 8th of Sonnt, n. Trin.: Cand. H. W. B a x m a n n at the church at Wayside, Wis. by P. L. J. Avö-Lallemant.

On the 11th of Sunday, A.D. Trin: Cand. E. T. Schultz in the church at Hadley, Mich, by Bro. Wm. F. Junke.

On the 12th of Sonnt, n. Trin: Kand. J. F. Merz at the Immanuel church near Seward, Nebr. by Rev. A. Merz. - Kand. A. L. Wolter at the church at Arlington, Nebr. by Rev. G. W. Wolter. - Kand. C. A. Eberhard in the church at Mineola, N. P., by P. W. E. Schwolert.

On behalf of the Commission on Heathen Missions, it was seconded:

On the 9th of Sonnt, n. Trin.: Kand. H. Schulz at Immanuel Church, Danbury, Conn. as missionary to India assisted by P. E. H. Fischer and missionary N. Friedmann by P. F. Brand.

On the 12th of Sunday, A.D.: Cand. P. Lang at Immanuel Church, Hooper, Nebr. as missionary to China by F. Brand.

To the church chronicle.

From our Synod.

The Executive Committee of our Lutheran Lay League (L. L. L.) held a meeting here in St. Louis on September 21 to consider an important matter. It is, after all, remembered by all the members of our Synod that six years ago, in the spring of 1919, the League collected a large fund, the proceeds of which were to be applied for all time to the Provident Fund of our Synod, that is, the fund from which our aged pastors and teachers and their surviving widows and orphans receive support and maintenance. The collection at that time yielded over two million dollars and has since grown to P2, 300,000. The capital has been turned over to the Synod and is administered according to certain fixed provisions. But the members of the League had originally set themselves the goal of raising P3,000,000, have always kept that goal in view, and with God's help wish to attain it with the active participation of our Christians. They have refrained from a larger collection in recent years because other collections were in progress, namely the collection for the Synod building fund. Now, however, with the approval and blessings of our Board of Directors and the District Presidents of our Synod, they have set their sights on the first months of 1926 for this cause, and their officers were assembled to discuss and determine the details of the plan. The whole plan to collect the P700,000 shortfall in the three million will be submitted for consideration to the District Presidents meeting in Chicago at the end of October. We will report further and have more to say about it later, but wanted to mention the matter now and commend it to the participation of our Christians. L. F.

God's co-workers. That we Christians are so sluggish and lax in the direction of the work commanded us by God is mostly due to the fact that, because of our weak faith, we do not keep the high glory of the work of the Kingdom of God sufficiently before our eyes. We look at the earthly things, namely, at the struggles and tribulations that the church of Christ encounters daily in this world, and there we become despondent and discouraged, and easily lay our hands in our laps. It is therefore very necessary that our attention should be continually called to the glorious goal of kingdom work. In a Synod sermon, Vice-President G.A. Bernthal said about this: "We Christians should know that God has called us all to be workers in His kingdom. But we are not to stand in a servile, slavish relationship to him, but he lets us be called and be his co-workers. We are to share with him not only in the burden and burden, but also in the honor and dignity of his work. He alone is and remains the master of the work, but he makes us his fellow-workers and officials. He entrusts us with the precious goods of his house and gives us a seat and a voice in the administration of his kingdom on earth. Should not this alone make us delight and love our work? How honored a subject feels when his sovereign places him in a high and responsible position in his kingdom! But we are ambassadors in Christ's stead, agents of the Lord of lords and King of kings. What are all the offices of honor in the world against this undeserved distinction of our God!"

But not only glorious and lovely, but also extremely important and responsible is the work to which God has called us. In order to bring this to our attention, the apostle uses another image and parable. He calls

The Christians are supposed to form a unified building, not a human building, but a building of God Himself. The Lord, who does not dwell in temples made with men's hands, wants to have their hearts and souls prepared and furnished as His spiritual dwelling place. O what a high and important undertaking! Even an earthly building enterprise is well an important, serious, and responsible thing. But how infinitely more important is the building of the spiritual house of God, the fabric of the Christian Church! Blessed, therefore, is every true co-worker with God who gives to a penitent sinner the clear, unambiguous divine instruction, "Believe on the Lord JEsu Christum, and thou and thy house shall be saved!" Apost. 16, 31.

Blessed are all Christians who keep this in mind at all times! They will then also remain faithful "co-workers of God".

J.T.M.

Domestic.

A malicious slander. In a Congregationalist paper circulated even among Lutherans, entitled: "Principles of Congregationalist Congregations," a professor of the Congregationalist teaching college at Redfield, S. Dak. writing, D. H. Obenhaus, writes as follows: "Each of our [Congregationalist] congregations manages its own church property, which belongs to the congregation, and not to any agency or synod, which may do with it as it pleases, without, congregational consent."

The "Lutherische Kirchenzeitung" rightly calls this sentence a malicious slander and writes: "We assure the Herr Doktor that when he says of the Congregationalist congregations: 'Each of our congregations administers its own church property, which belongs to the congregation,' this is also quite true of all congregations in the Lutheran Synods. Every discerning member of our church knows this also."

This matter is not unimportant. For even within the Lutheran Church there are often those who think that those congregations which join the synod in a particular way thereby also relinquish the right of ownership of their church property. This opinion is based on error. The synod is not a body set up to acquire property, but a union of Christian congregations with the one purpose of preaching the gospel. Therefore, all congregations should also join the synod in membership, advise and support the work of the kingdom of God, and do all in their part to bring the word of God to the people. The synod cannot "do as it pleases with the property of the church without the consent of the congregations," but the right over all property in general remains with the confessing congregations, which themselves form the synod. The synod is only a consultative body.

The difference between the Congregationalists and the Lutherans is not that with the latter the congregations own the property, but with the latter the Synod - in this piece there is no essential difference between the Congregationalists and the Lutherans - but that the congregations of our dear Synod profess to believe the Scriptures and the Confession, and are committed to the Scriptures and the Confession, while the Congregationalists believe neither the Scriptures nor the Christian Confession, and every pastor, every professor, and every layman may believe and teach whatever he pleases. This is not a malicious calumny, but a fact, and proof of it is furnished us by every Congregationalist periodical that comes into our hands, J. T. M.

The American Girl. We have read this expression so much lately, and seen it treated so much in essays and books, that it almost disgusts us. It is used to refer to certain virgins who have forsaken all good manners, who prowl the streets and walk about in whores' garb. Unfortunately, there are so many of them nowadays that they have become the talk of the day, and even the respectable world is indignant about them. Only do not call such poor, pitiable creatures by the expression "the American girl." The real "American girl" is found in Christian homes, and goes along in right Christian adornment, in faith, in love, and in chaste Christian walk. One such "American girl" recently wrote a letter to her pastor, enclosing five dollars. The letter read, "I am now reading so much of the great need in which this ffrom the giver aforesaid mission finds itself. I therefore send you five dollars and will try to send you five dollars every month for this fund. But say nothing of this!" Many a pastor and many a missionary knows to tell of such "American girls." God grant us quite a few such "American girls"! Not for nothing does Paul write, "Likewise also the women, that they adorn themselves in dainty apparel with shame and modesty, not with braids, or gold, or pearls, or choice apparel; but as befitteth women, demonstrating godliness by good works," 1 Tim. 2:9, 10. The proverb says, "By the feathers the bird is judged." There is a deep meaning in this, and also a serious warning. J. T. M.

Roman style. In the 8t. Mary-the-Virgin Episcopal Church in New York, basins for consecrated water are to be placed on the inside of the entrance doors. This is the third Episcopal Church in New York that has instituted the use of holy water for the blessing of wedding rings, at funeral services, and for the consecration of ecclesiastical-liturgical objects. Where the Gospel no longer prevails, Rome has easy entrance. J. T. M.

Divorces in the Roman Church. According to the perverse teaching of the Roman Church, marriage is a sacrament instituted by God and can therefore never be dissolved. According to this principle the Papal Church probably teaches, but does not always act accordingly. The real action of the Roman Church with regard to marriage is explained in this year's second number of *Theology and Faith*, a journal for the Catholic Priesthood. This journal, among other things, brings reviews of the decisions filled by the Court of the Roman Church, and the number in question proves that this Court has actually dissolved twenty-six marriages for various reasons. The reasons are: Insanity, rape, fear of the spouse by the wife, incompatibility, failure to perform certain covenants in the marriage contract, etc. To be sure, these twenty-six cases of divorce are "exceptions to the rule," but they do prove that the pope finally does what he pleases without turning to God's Word. This right he claims as Christ's governor on earth, to whom the Savior has entrusted the welfare of His Church. In fact, both the teaching and the practice of the Pope prove again and again that he is the great Antichrist of whom St. Paul prophesied 2 Thess. 2. J. T. M.

People's Justice. As reported by the committee of the Federal Council of the Churches of Christ, appointed to promote friendly relations between the different races in our country, only sixteen justice courts (lynchings) were held in this country in 1924. Compared with earlier years, this number represents a great

Progress. To this end, judicial tribunals were prevented in forty-five cases by law-abiding citizens. In 1923 this happened in only seventeen cases, and the number of unlawful executions at that time was fifty-two. The authorities will best ward off the evil of judicial courts themselves if they see to it that the proven criminals are duly punished. But a real improvement in this matter can only be hoped for if our citizens act in accordance with God's Word and, as Christians, place the necessary trust in the authorities and render the owed obedience. A country without God's Word is hard to govern. Experience proves this. J. T. M.

The growth of Freemasonry. According to Dalen's "Calendar of Freemasons," the number of Masons in the various countries of the world at the present time is 3, 451, 112, belonging to 26, 788 "Workshops." The increase during the last ten years amounts to 1, 300,000 members. The United States, which ten years ago numbered 1,580,000 "Brethren," now has 2,752,000, followed by England, which in London alone maintains 864 lodges, with 312,000 Masons. Thus there are about 3, 100,000 "Brethren" among the English-American peoples. Germany, as the next strongest group, counts barely 80,000, including such lodge brothers as are no longer under German sovereignty. France, including the colonies, has about 50,000; in Italy there are about 25,000. Holland counts 8, 167 Masons, Denmark, like Norway, 6,000 each, Spain 4, 700, Belgium 4, 100, Switzerland 4, 500. The next Masonic Congress will be held in Brussels, the capital of Belgium, from September 25 to 28.

The real hope of Freemasonry is now our own country, where lodges of all kinds are springing up like mushrooms. Freemasonry and Christianity, however, are opposites, and our duty to bear witness against lodge-keeping becomes all the greater the more lodge-keeping spreads.

J. T. M.

Abroad.

Rector Willkomm writes in the "Ev.-Luth. Freikirche" about the theological college in Zehlendorf, which belongs to our brothers in Germany, among other things: "The number of students enrolled in the past semester was twelve. In addition, we had one young man here who still has to acquire the necessary knowledge of Greek and Hebrew. Of the students enrolled, two were absent last semester; one was on leave of absence for this semester to do temporary work at the institution in Misdroy; the other, who lives in Poland, was unable to obtain a passport in time from the Polish authorities and was also prevented by his state of health from returning to us. Air actually theological subjects read during the last term were: Dogmatics, Old and New Testament Introduction and Interpretation, Church History, Symbolism, Homiletics and Catechetics. The health of the students was generally good. God has graciously protected us from serious cases of illness. Prof. Kirsten, notwithstanding his suffering condition, delivered his lectures almost without exception. The day began at our college in the summer term at 7 o'clock in the morning with a common devotion. The lectures then began at 7³⁰ o'clock and lasted until 1 o'clock. The afternoon was left free for work by the students. The evening meal was taken at 7 o'clock, and followed by the evening devotion given by a student. Our Christians also want our university

Further, include in their prayers and never forget that it is their college."

Prof. D. Mezger has now happily returned to Germany and will resume his lectures in the coming semester. May God also lay his rich blessing on this "Christian teaching institution" in grace! J. T. M.

Union of the Greek Catholic Church with the Roman. The unification of all the Oriental Churches with the Roman Church is one of the high goals which the present Pope has set for himself. The confusion which has arisen in Russia and other countries as a result of the world war, and which has had a most pernicious effect on the churches there, the pope wants to take advantage of it and, if possible, bring about a subjugation of these churches under the papal scepter. A Catholic newspaper in Holland, "Der Maasbode," writes about this: "Pope Pius XI once said: 'The greatest work of my ministry consists in the unification of all the separated Churches with Rome.' To this end Providence has chosen me to be Pope; I feel this in the whole depth of my soul." On this subject, an exchange sheet remarks: "Divine Providence has nothing to do with this movement; yet the Lord foretold such a union in His Word centuries ago, when He caused the holy scribe to prophesy: 'And all the earth wondered at the beast, and they worshipped the dragon which gave power unto the beast, and worshipped the beast, saying: Who is like unto the beast, and who can war with him? And power was given unto him over all kindreds, tongues, and nations,' Revelation 13:3, 4, 7."

Whether the planned union is really prophesied in these scriptural words cannot be proven. The Revelation of St. John with its various visions is a difficult book. After all, the Pope will gain great power and prestige in the world before the Last Day. About this St. Paul writes: "What things are to come after the working of the S^W, with all manner of lying powers, and signs, and wonders, and with all manner of deceivableness unto unrighteousness, among them that perish, because they received not the love of the truth, that they might be saved", 2 Thess. 2, 9. 10. This prophecy must serve all true Christians on the one hand as a comfort, but on the other hand also as a warning. The pope will not do more than God allows him to do. His power is limited, in spite of all his "lying powers. On the other hand, God warns all Christians most earnestly: "Let no man deceive you in any way!" V. 3. J. T. M.

Communism is not proving itself. The Russian soviet government has made new concessions to the peasants in the useful lands. Namely, it has allowed them to employ paid helpers on their farms. Under the previous regulations this was forbidden, for it was feared that individual peasants would seize too much land. Legally, therefore, no one was allowed to own more land than he could work himself. But the extension to the countryside of the rules enacted for workers in the cities to regulate labor relations among farm workers has proved impracticable. For this reason the government has gradually relaxed the restrictions. The country people are allowed to make their laborers work longer than eight hours, to enter into contracts of employment, and to pay wages either in cash or in commodities.

The Russian government is giving the world new proof that communism, or the community of goods, is a vain dream. In the seventh commandment, God not only established the difference between mine and thine, but also gave men precise regulations about it. How fie the goods that

God gives them. It is truly necessary that Luther's interpretation of the Catechism should still be taught and memorized today: "We should fear and love God" -- that above all! -- "that we do not take our neighbor's money or goods, nor bring them to us with false merchandise or trade, but help him to improve and guard his goods and food." J. T. M.

The empty delusion of the Zionists. The so-called Zionists in Palestine have expressed their regret that the English Government, in succession to Sir Herbert Samuels, a Jew, has appointed the Gentile Lord Plumer as Administrator of Palestine. In this, in fact, they see a departure from the policy whereby the Holy Land was regarded as the homeland of the Jews, and the latter were allowed special favors over the Arabs. They now feel disappointed and recognize in the action of the British Government that it is administering Palestine not for the benefit of the Zionists but for its own use and piety. But they should not be surprised at this. England will use Zionism only as long as it is useful for her world policy. Thus, in the end, things will remain as they have been up to now: there will no longer be an independent Jewish state of their own, but the Jews will remain the "subjugated of the peoples". J. T. M.

East and West.

A beautiful city and a beautiful community.

Colorado Springs - the name brings back pleasant memories to anyone who has ever spent a few days there. Picturesquely situated at the foot of the rocky mountains, with the famous Pikes Peak as its highest peak, it, with nearby Manitou, has been, as everyone knows, a popular aerial resort for years. Thousands and tens of thousands of tourists stay there for long or short periods of time year in and year out, especially during the summer months. One can hardly walk on the streets there without bumping into fellow believers from near or far. So this time I met acquaintances from St. Louis, Chicago and New York, from Canada, Nebraska, Oklahoma and elsewhere. I once spent a few days there twenty-three years ago, but in the intervening years Colorado Springs has become much more beautiful and its many attractions much more accessible. It may not be agreed by every one Praeses O. Lüssenhop, who has now been twenty-four years in the Blessing there, who regards it almost as a personal slight not to think Colorado Springs the most beautiful city in the country. But the fact is that there is scarcely anywhere else where one can reach and enjoy so many natural beauties as there and in the surrounding country, even if one is not the more or less fortunate owner of an automobile, and one's purse commands one all sorts of limitations. Colorado Springs is, as one of my colleagues has quite aptly said, the "western pocket of the Rocky Mountains." The delicious mountain air makes one gladly and easily overcome the little difficulties, and cover greater distances and climbs on foot, and in the end see more and enjoy everything better than by any other means of transportation.

And I enjoyed God's beautiful nature abundantly during the days I spent there. I don't know if others feel as I do. D. Walther once said in the introduction to one of his lively sermons that when a Christian celebrates one of the three high feasts, Christmas, Easter or Pentecost, he always thinks that the feast he is celebrating is the most beautiful, the most glorious, the most joyful of all. And Walther

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Third Synodal Report of the Manitoba and Saskatchewan - District of the Evangelical Lutheran Synod of Missouri, Ohio, and other St. 39 pp. Price: 20 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

Instead of a meeting, an experience. Some time ago I overheard a conversation. A pastor of our synod had preached a very good sermon, excellent in content, perfect in form. A friend asked him, without noticing that I was listening, what he was mainly reading and studying for his further education. He replied: Next to the Scriptures, especially the older and more recent reports of our Synod. This gave me food for thought, and may stimulate others to reflection and action. If we could only find a good way, with the multiplication of our districts and the demand for Synodical Reports in both languages, to get our Synodical Reports uniformly, consistently, as truly independent reports, and at a low price, among our pastors, teachers, and church members! The theme of this report is: "The Work of Mission"

Thirtieth Synodical Report of the Southern Wisconsin District of the Evangelical Lutheran Church.

Synod of Missouri, Ohio, &c. St. 91 pp. 6X9. Concordia Publishing House, St. Louis, Mo. Price: 60 Cts.

Proceedings of the Ninth Convention of the English District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 78 pages 6x9. Same publisher. Price: 50 Cts.

The paper, delivered at this year's Southern Wisconsin District meeting by Prof. Köhneke, treats in a detailed, vivid manner of the Messianic passages in the second part of the prophet Isaiah, dealing with the "servant of the LORD," the prophesied Saviour of the world. The very prophetic office of the Saviour, "the servant as the bearer of the divine message," and the high priestly office of Christ, "the servant as the redeemer of mankind," were emphasized. The work has all the more value because in our day even the very prophecy of Isaiah has been denied. In the English portion of the report the paper is given in extract, as are also the proceedings of the business, among which the reports of the School Commission and the Missionary Commission are particularly detailed. - At the meeting of the English District the important question of the relation of a congregation to its synod was treated in such a way that the speaker, Father Paar, first showed what a congregation is according to God's Word, then what we understand by a synod, and finally in what relation a right congregation stands to its synod. Whoever wishes to convince himself that we have in our dear Synod the constitution which is most exactly in harmony with God's Word, can certainly gain this conviction most quickly by reading this work. The proceedings of the business show that the English District is working a large field, and that the interest in Christian church schools is still kept alive.

Amazing Assertions of Christ Concerning Himself. By Theodore Walz, Pastor of St. John's Ev. Luth. Church, Hannibal, Mo. Rudolph Volkeng, St. Louis, Mo Price: 40 Cts.

This booklet contains a series of apologetic sermons on Jesus's own testimonies of His person and work. In short, clear language, these addresses set forth the Bible truth about Christ's God-human person and His substitutionary satisfaction. The book is intended to serve in combating modernism in wider circles, therefore contains not only doctrine but also woes. Unfortunately, in some of our congregations we also have those who, at least outwardly, keep company with the Modernists and engage in unionism with them. These are the Freemasons and lodge members who have crept into our congregations. It must be made clear to them that Freemasonry is nothing but Unitarianism and therefore Modernism. A Christian who wants to confess Jesus can therefore have nothing to do with this kind of Modernist. Perhaps emphasis could be laid on this in a second edition. The main thing is to testify against the wolves that prowl around the sheepfold in close proximity and want to strangle the sheep of Christ. May the testimony of truth that is expressed bring rich blessings!

J. T. M.

German Grammar for American High Schools. With the assistance of Professors W. Schaller of Concordia, Mo. and E. Köhler of River Forest, Ill, written by Otto F. Hattstädt, professor in Concordia College at Milwaukee, Wis. Concordia Publishing House, St. Louis, Mo. 179 pages 6X9, bound in cloth with cover and spine titles. Price: H2.00.

This is, so far as we have been able to examine it, a very valuable textbook. It is published by urgent request of our professors' conference and by special decision of our synod. It is intended primarily to serve the teaching of German in our educational institutions, so that our future pastors and teachers may be able to teach German under the difficult conditions of today's world.

This has a great cultural value, as is said today; it also gives them access to a rich and incomparable theological and ecclesiastical literature. This already has a great cultural value, as is said today; it also gives them access to a rich, extremely valuable, even incomparable theological and ecclesiastical literature; but it is above all necessary because of our ecclesiastical circumstances, which will continue to require German preaching and teaching for years and decades to come. This textbook differs from other grammars in three respects. It offers a great deal of grammatical material in order to acquaint the students with as many linguistic phenomena as possible; it sets many exercises in order to encourage the students to work independently under the guidance of the teacher; wherever necessary, it refers to English in order to properly characterize the different nature of the two languages. We have called the book a school-book; and it is such in an excellent degree. But it is more than a school-book. It is a reference book also for those who have long since passed their school years, but who, in view of the double-language nature of our circumstances, are somewhat uncertain in the use of the German language, sometimes have little feeling for language, and simply transpose English expressions and modes of expression into German. The appendix alone, which gives over a hundred examples of how to avoid English and American expressions in colloquial speech, and to use the proper German expressions, is worth money, and may be noticed by pastors, teachers, and others. The book contains a valuable index, is concisely and yet very clearly printed, well furnished at all, and especially in its binding.

L. F.

Concordia Edition of the Bobbs-Merrill Readers. George Herbert

Betts, Editor. Third and Fourth Readers by Clara B. Baker and Edna D. Baker. Revised and adapted by A. C. Stellingh, Executive Secretary, General School Board, Lutheran Missouri Synod. Concordia Publishing House, St. Louis, Mo. 271 and 387 pages 5X7, bound in cloth with cover and spine titles. Price: Third Header 72 Cts, Bonrkk Leuder 80 Cts.

As is usually the case with textbooks, we prefer to leave the judgment to experts who can test the books in the classroom at the same time. But this we can say, that, as the title indicates, these new English reading-books have been most carefully examined; and at the same time they are externally most excellently furnished. To anyone who asks for them, our publishers will send free of charge a small booklet extolling the virtues of these readers.

L. F.

News about the parish chronicle.

Ordinations and introductions.

On behalf of the Commission on Heathen Missions, it was seconded:

On the 14th of Sunday, A.D.: Cand. R. H. Brauer at Zion Church, Oklahoma City, Okla. as Missionary to India, assisted by P. A. C. Dubberstein, by F. Brand, Director of Missions.

On behalf of the respective Districtspräsides were ordained:

On the 6th of Sunday, A.D. Trin.: Cand. P. J. W. Affeldt at Trinity Church, Elgin, Minn. assisted by PP. G. Drews, J. Lenz, O. Schulz, and W. Milbrath, by P. C. A. Affeldt.

On the 12th of Sonnt, n. Trin.: Kand. A. Ullrich at St. John's Church, La Grange, Ill, as traveling preacher for Nevada, assisted by 1'1- H. C. Schoenbeck, W. Kupsky, O. Rockhoff, and W. Grothmann of k. A. Ullrich.

On the 14th of Sonnt, n. Trin.: Kand. G. T. Otte at Trinity Church, Detroit, Mich. assisted by the Bk. O. C. Kreinheder, A. H. Smukal, Ed. H. Buchheimer, and H. R. Wacker, by P. H. C. F. Otte.

On behalf of the respective District Presidents were ordained and inducted:

On the 7th of Sonnt, n. Trin.: Kand. J. Maier in the parish at Tillamook, Oreg. by P. F. Westerkamp.

On the 9th Sunday, A.D.: Kand. J. Klausmeier at St. Paul's parish, Eden Valley, Minn. and on the 10th Sunday, n. Trin. at St. John's parish, Kimball, Minn. by P. W. F. A. Lueck.

On the 10th of Sonnt, n. Trin.: Kand. C. Zehnder in the parish at Hoisington, Kans. assisted by P. H. Mueller from P. J. Resner.

On the 11th of Sonnt, n. Trin.: Kand. C. Berner in the Baikü congregation at Los Angeles, Cal. assisted by A. Hansen, R. Jeske and A. Keck of G. H. Smukal. - Kand. H. Middelorf in St. John's parish at Larson, N. Dak. by P. E. A. Nötiger.

On the 12th of Sonnt, n. Trin.: Kand. A. Kolke in the churches at Jerome and Rupert, Idaho, by the Rev. W. F. George. - Kand. N. F. Klöhu in the parish at Zerkel, Minn, by P. P. J. Seltz. - Kand. H. C. Clausen in the parish at Scott City, Kans. assisted by the Rev.

I. H. Manke and W. W. Wehmeier by P. Th. H. C. Meyer. - Kand. H. K. Niermann in the parish at Chambers, Nebr. by P. K. M. E. Niermann. - Kand. W. Schwaab in St. Paul's parish at Slater, Mo. by P. E. F. Guenther.

On the 13th of Sonnt, n. Trin.: Kand. H. J. Maltky in the parish at McGrath, Minn. by the Rev. J. E. Andreä. - Kand. W. H. Wentzlaff in the Bethlehem congregation at Vancouver, B. C., Can., by P. V. L.

Magnify and fill all who will ever work, teach, and learn in this institution with the Spirit from whom David and the other prophets, Peter, Paul, and all the choir of apostles spoke: with the Spirit of wisdom and knowledge, of grace and prayer, of power and strength, of sanctification and the fear of God. A. A. Schormann.

The dedication of the second new residential building in Fort Wayne.

On Sunday afternoon, September 20, the second new residence building approved by Synod two years ago for Fort Wayne was solemnly dedicated, and thus formally given over to its main purpose - the training of future pastors. Prof. M. J. F. Albrecht, of Milwaukee, delivered the German address, and Dean J. H. C. Fritz, of St. Louis, the English. The congregation assembled in the large gymnasium sang "Lobe den HERren, den mächtigen König der Ehren" in German and "Ein' feste Burg ist unser Gott" in English. The trombone choir of the institution accompanied the singing and played an offertory, while the collection, which was intended for a new stadium, was taken up. Under the direction of teacher Weiler, the student choir performed a suitable piece.

In memory of a former teacher who taught at the institution for forty-two years, Blessed Prof. Aug. Crull, the new residence was named Crull Hall. The son of this teacher, Dr. Eric Crull of Fort Wayne, donated an enlarged picture of his father for the office in the new building.

The two new residential buildings (Sihler Hall, which was dedicated a year ago, and Crull Hall, which was solemnly dedicated a few weeks ago) give the whole complex of our Fort Wayner institution a new and more beautiful appearance. The new entrance from Washington avenue also contributes not a little to this.

When the Synod of Delegates in St. Louis meets again next year, we will be able to report that, with God's help, the entire large building program of our Synod, including our new St. Louis institution, has been completed. The main thing, however, is and must remain - not that we have many beautiful and spacious institutional buildings, but that in all of them God's Word is taught purely and loudly and lived according to, and that many Christian, orthodox and in every respect capable pastors and teachers come out of our synodal institutions. But if this is to happen, God must give his blessing. Here, too, we must sing: "With our might nothing is done."

J. H. C. F.

From Our Community Schools in Southern Wisconsin.

At the beginning of a new school year, every Christian who is concerned about the welfare of our Christian parochial school asks himself: How is the Christian education of our children this year? Have we as many pupils as last year? Have we decreased or increased? Especially our pastors, teachers and school board members show keen interest in the above and similar questions. Among the pastors and teachers, it is again especially those who have made it their business to diligently recruit new students for their schools during the summer months.

Here in Southern Wisconsin the reports are now very favorable. With few exceptions the admission has been good, in quite a few schools above expectation. For example, a school in Milwaukee, where an average of 20 new pupils had been expected for many years, has had an admission of 74 new pupils.

The number of new students has increased. Although only about three-fourths of the reports have been received, the number of new entrants in the schools of the Southern Wisconsin District already amounts to more than 1,000. Judging from the reports so far, the total number of pupils will be about 300 larger than in the previous school year. This is a great blessing. We want to thank the good Lord for that, because God has done that.

But then this must also be said in connection with the above statements: Many of our pastors and teachers are becoming more and more aware of their missionary task towards the children. Whereas in the past one was usually satisfied if the children were in the church school within the congregation, now one is increasingly coming to win over children from outside the congregation for the Christian school as well. In some congregations the pastors and teachers have gone from house to house within a certain radius of their school to win children for their school. They have, according to the word of the Hei-



H. H. Höllestein,

Program Director of Station KFUO at our St. Louis Seminary.

country: Go out into the streets and alleys of the city and invite whom you find! And it is just such schools that have large enrollments. God wants us to work, and then he gives his blessing. May we always be mindful of our missionary task to the children! That we would not despise any of these little ones, whose immortal souls our Saviour has dearly redeemed with his heart's blood, and of whom he says: "Such is the kingdom of God"! Let us invite them where we find them, that "his house may be filled"! B. Schumacher.

Short institution message.

Station KFUO, Concordia Seminary, St. Louis. Sunday evening, October 11, in the auditorium of St. Louis Seminary, Rev. H. H. Hohenstein was introduced to the radio audience as Program Director of Station KFUO and was formally installed in his new office by President Kretschmar. Seminary students and others attended the ceremony.

Our radio station KFUO is intended to serve the

Serve the course of the gospel in this world. In this way, the pure, truthful gospel can be preached to many who would otherwise not come into contact with it. Experience has already proved this. It was soon recognized that this purpose could only be achieved by appointing a man who would devote all his time and energy to this cause. This has now happened. Father Hohenstein, who has already been in the preaching ministry for more than ten years, first as assistant pastor at the Immanuel congregation and then as pastor of the Christ congregation in St. Louis, has recognized the importance of the cause and has been peacefully dismissed by his congregation. In his new office he will be able to use the gifts bestowed upon him by God to a greater extent than before for the general benefit of the church. Together with the present raïo Committee, he will now assume the entire management of our radio station.

Every Sunday evening at 9. 15, every Monday evening at 8 and every Wednesday evening at 9. 15 (Central time) you can hear our radio station. From the first Sunday in November there will be a program every Sunday afternoon at 4 o'clock.

The Lutheran Laymen's League and the Lutheran Publicity Organization in St. Louis will provide for operating expenses. Gifts of those interested in the cause will be gladly received.

For further information, printed programs and the like, contact Station KFUV, Concordia Seminary, St. Louis, Mo.

May God continue to give his blessing to this cause! We want to serve him alone with it.

I. H. C. F.

To the ecclesiastical chronicle.

Domestic.

Strange providence and guidance. A pastor of our synod was placed in the necessity of seeing a dentist. He comes to a distinguished dentist, who is at the same time a Mason of high degree, and, as soon appears from his speeches, an atheist and denier of God. Of the Bible he knew very little, never belonged to any church, but was eager to learn. One word gives another. Among other things, the man claims that no real representative of science believes in the Bible. Our pastor brings him, who can only read English, a number of our *Lutheran Witness*, which states was that the English scientist Lord Kelvin was a devout Christian. He read through the paper, as he later said, in one go. In the same number there was an article against Freemasonry. Thus this became the subject of conversation. He continues to receive the individual numbers of *Witness* and reads them carefully. In a later number he finds an article on the doctrine of justification in the Roman Church, Justification by Good Works. "Now I can understand," he declares quite frankly, "why you Lutherans are opposed to Masonry, for we Masons cherish quite the same view: righteousness by works." (The man immediately recognized what many apostate Christians refuse to admit, that the religion of the secret societies teaches justification by works).

The man is still running the Fitness. Recently his father visited him from another town, also began to read the *Witness*, and of his own free will sent money to the pastor to order the *Witness* for him. The pastor, reporting this, adds: "This is one of the most beautiful experiences.

experiences of my life. I strive to win the Son for our church."

Thus our papers, *Witness* as well as "Lutheran", have many a hidden reader, come into houses where one would never suspect them. In this respect we have had quite strange experiences with the "Lutheran" in recent years. Our church magazines have an effect on many souls through the testimony they bring, and some of these souls become or are already Joseph and Nicodemus souls, who are secret disciples of Jesus, John 3:3; 19:38, 39. Is it not worthwhile to spread these magazines with all seriousness and zeal within our congregations and also outside of them, wherever suitable opportunity presents itself? L. F.

From our Negro Mission. A report on this mission reads: "The Negro Mission now also has a support fund for poor students. Indeed, P800 has been given to it by a friend of the mission for the support of needy students. The same donor has promised another \$1,000 and will later see to the enlargement of this fund. This will enable our Negro Mission to make it possible, or at least easier, for many a Negro boy who would like to become a preacher or teacher with us, but does not have the means to do so, to study.

"At Greensboro, N. C., where we have our Negro College, we are compelled to build, and in the near future. A dormitory for girls (Girls' Dormitory) must be erected. We have a dormitory for the colored girls who wish to be trained as teachers in our negro schools, but in the judgment of eye-witnesses it is in such a condition that it should no longer be occupied. This building was approved by the Synodal Conference last year at its meeting in Napoleon, East. Let us then, trusting in our dear Lord, do what is necessary for the prosperity of this mission." J. T. M.

A Meritorious Scholar Died. Having some time ago reported the retirement of the antiquarian D. H. Hilprecht, news reaches us that another meritorious scholar has recently died before the same blow as Hilprecht. This is Dr. A. T. Clay, professor of Assyriology and Babylonian literature at Yale University, New Haven, Conn. who entered into rest on September 14, at the age of nearly seventy years. Dr. Clay was among the most distinguished Orientalists in the country. He was a member of many learned societies at home and abroad. Before his effectiveness in New Haven, he was a professor in the University of Pennsylvania. He was instrumental in founding the Society of the Holy Land, and made perilous journeys in the Orient. Like Hilprecht, Dr. Clay was a Lutheran, namely, a member of the Synod of Pennsylvania, which belongs to the United Lutheran Church. In 1892 he graduated from the Lutheran Seminary in Philadelphia, and a few years later, in 1895, went to Chicago to teach Old Testament theology at the Lutheran Seminary there. Like Hilprecht, Clay has defended the truth of Scripture against the furious attacks of unbelieving scholars and has shown that Scripture, as divine truth, is always right after all. J. T. M.

More religion. In an editorial in the *Christian Herald*, in which D. W. G. Shepherd, the editor of that periodical, zealously advocates religious instruction, he informs us that such periodicals as *Collier's* and *Good Housekeeping* have now also begun to stir up sentiment in favor of religious instruction.

D. Shepherd further informs us that in our country 27,000,000 young people under twenty-five years of age have never had a

have received proper Christian instruction. 8,000,000 children are growing up in unchristian homes. Further, there are in this country 42, 891, 850 Protestant children and young people under twenty-five years of age. Of these, 14, 361, 900 attend a Christian weekly school or a Sunday school, but 66. 5 per cent are growing up without a Christian school. D. Shepherd concludes his article by saying, "There is much left for the church to do. But what is the use of churches making resolutions that remain only on paper? The church must do mission. Should the street educate or the church? The terribly increasing crimes should remind the church of its duty."

According to God's Word, not only the churches, but above all the parents are obligated to give their children a Christian education. The Word of God, Eph. 6:4, is clear: "Train up your children in the discipline and admonition of the Lord .

Bryan's Will. William J. Bryan, who, as is well known, died in Dayton, Tenn., during the evolutionary process there, made a beautiful confession of Christ and of his hope in Christ in his will, which he himself composed and wrote down shortly before his death. The will begins with the words: "In the name of God, farewell! Putting my trust in the blood of JEsu Christ, my Lord and Saviour, for my salvation, and basing my hope in the resurrection of the flesh on his promises, I commit my body to the earth, and commend my soul to my God who gave it."

Though one may find fault with Bryan, yet his love of God's Word is admirable. We recently read of this man that when he was once on a political speaking tour, he spent the time between traveling from city to city researching the Bible and writing short, practical expositions on what he had read. When, in doing so, an unbelieving lady asked him mockingly, "Do you really believe all that is written in the Scriptures?" he answered unabashedly, "Certainly; what I can understand in the Scriptures is so glorious that I gladly accept even what goes over my horizon as God's own true word, and every word, from beginning to end." This he said with such firmness that all mockery ceased. The writer further relates, "In the whole voyage also I never heard a word that was not befitting a Christian, and though in his speeches he made strong attacks upon his opponents, yet not one ignoble word escaped his mouth. Yet his whole conduct on this arduous journey was so noble, kind, and loving, that he won the hearts of all."

In memory of this courageous defender of Christian principles, a university is now to be established where nothing may be taught that is contrary to God's word. A more beautiful memorial could not be erected to this in many respects strange, but still Christian-believing man.

J. T. M.

Campaign against evolutionary teaching in the state schools.

William Jennings Bryan, Jr. the son of the recently deceased statesman and orator, who devoted his last years especially to the fight against evolutionary teaching, has been elected president of the Anti-Evolution League of America. This League is planning a general campaign against the teaching of the doctrine of evolution in the public schools. The chairman of the Speakers' Committee, in whose hands the fight against evolutionary teaching chiefly rests, is the well-known Fundamentalist preacher, D. John Roach Stratton.

Of New York. Bryan's testimony against evolutionism, supported by thousands of Christian preachers, teachers and laymen, does not seem to have been in vain. Everywhere people are now taking a stand against this delusion, and the hundreds of books written in the interest of combating it prove that there are still many in our country who are not under the spell of unbelieving science. Even renowned scholars have lately been telling evolutionists that they should not speak too highly, for they would do great harm to their own cause. A Christian testimony is never in vain. It is useful to speak a word for the truth.

J. T. M.

Other Unions of Church Fellowships. The two branches of "Friends" or Quakers, namely, the "Orthodox Quakers" and the "Hicksite Quakers," which separated in 1828 on account of doctrinal differences, hope to celebrate the centenary of their separation by reunion. Officially, little has yet been done to bring about the union, but the mood of the congregations is making itself felt in their favor. Most Quakers do not reside in Pennsylvania, as is usually supposed, but in Indiana. There should be little in the way of a reunion of the two branches, since both have departed from God's Word in the main and deny the Trinity. All Quakers reject the means of grace, namely, the gospel and the sacraments, as the means by which the Holy Spirit works in men's hearts, appealing instead to the "Spirit" who works "directly" in men's hearts. Where the Gospel is thus rejected, every false doctrine can easily find entrance. A community which does not profess the Holy Scriptures as the rule and guide of faith and life does not belong to Christianity at all, no matter how splendidly it may shine before the world with self-chosen piety. Our Saviour says, "If ye abide in my sayings, then are ye my true disciples," John 8:31. This word is still true today.

J. T. M.

The Knights of Columbus. According to a report read at the meeting of the Knights of Columbus at Duluth, Minn. this fanatical Catholic secret society numbers in our country about 750,000 members, and owns property valued at \$21,500,000. The receipts last year were P5,500,000. 9,000,000 copies of the magazine of this order, *Columbia*, were distributed last year.

We recently read in a Roman Catholic paper two things, first, a praise of the Knights of Columbus, and secondly, a rebuke of the Catholic laity who read their periodicals so little. The rebuke read, "We can accomplish our object, which is the spread of the Roman Church in America, only if all our members read and take heed of our journals." The praise read something like this: "A Knight of Columbus loves two things above all: his Church and his country. Therefore, he also sees to it that his fatherland will fully enjoy the blessings of his church." No further remarks on this subject are well needed.

J. T. M.

Abroad.

Rejection of the Bible and moral dissolution. Where God's Word is rejected, morality is also undermined. According to a report in the "Ev.-Luth. Freikirche," the Democratic member of parliament, Prof. Schücking, recently said that he was downright horrified when he sought to buy a Bible in Berlin around Easter time and found it sold to him in five shops near the Kurfürsten-

dammes was said, "There is no need for a Bible here; for four years no Bible has been asked for among us." The contempt for the Word of God is also to be attributed to the decline in the study of theology, which becomes virtually a worrying church question. A comparison of the summer semesters 1914 and 1924 gives the following picture. In these semesters there were 486 students in Berlin against 237; in Bonn 181 against 63; in Erlangen 236 against 177; in Giessen 117 against 38; in Greifswald 206 against 74; in Halle 448 against 144; in Jena 104 against 27; in Königsberg 173 against 57; in Leipzig 541 against 159; in Tübingen 595 against 495. Altogether the number of theology students in Germany in the past year was 2,045 against 4,263 in 1914. This is certainly a quite significant decline.

The contempt for the Word of God is also responsible for the large number of suicides, about which a medical weekly writes: "It seems to us that the adolescent or the already adolescent sex has quite often lacked a vigorous education. . . . With religion the root-soil is robbed from him." Still more clearly and accurately writes D. O. Willkomm: "A remedy is only possible when it is recognized that all moral order stems from the fear of God, and that the family is based on the divine foundation of marriage. Let Luther's house tablet be read again, in which he reminds all kinds of holy orders and estates of the lessons of their office and service, which apply to them in particular. If then every one learns his lesson and walks according to it, it will be better. This reminder should not be superfluous even for the members of our congregations. For the disruption of the family and the dissolution of moral orders cast their shadows even in our circles, and an earnest and persistent struggle is needed if our youth are to be preserved from the influence of the confusion and dissolution which surround them."

"Let Luther's house tablet be driven again!" this is truly important and timely advice. Without God's Word in church, school, and especially in the home, we human beings cannot get along. Where this light is thrust from the lampstand, the night of sin and vice, of flight from God and despair, reigns.

J. T. M.

Dead Form Wcsen. Having some time ago expelled from the country "the ecumenical patriarch of the Orthodox Church," Constantine V, the former head of the Greek Catholic Church, because he would not be a Turkish subject, the Turkish government has now permitted the election of a new patriarch. The choice fell on the metropolitan (chief bishop) of Nicaea, Archbishop Basil, in whose election sixteen metropolitans (major bishops) took part. The newly elected patriarch is reportedly a man of great learning. At the time he spent four years abroad studying theology. For eight years he later worked as a professor at a theological college in Constantinople and has subsequently held high ecclesiastical offices of honor. He is therefore expected to be an able leader of the Greek Catholic Church. He has also taken part in the great conference recently held in Sweden of various ecclesiastical communions, and has been very favorably judged by notable men outside his church.

To us Lutheran Christians the high titles of these princes of the church touch us most peculiarly. We have no such princes, and rightly so; for with us the administration and government of the church is not the responsibility of the officials, but of the congregations. And so it is according to the Word of God. It is fitting that all Christians should be able to judge and counsel rightly both about doctrine and about the common good of the church. For this purpose

But it is necessary that the Christians, by diligent study of the Holy Scriptures and of Christian doctrine, continue to train themselves in this matter. Thus our Saviour Himself says, "They shall all be taught of God," John 6:45; and in the churches founded by the apostles, the Christian people were always consulted in deciding doctrine and life, Acts 15:22, 23. 15:22, 23. In the Catholic Church of the East the same pernicious error has been committed which the Roman Catholic Church has been guilty of: the people have been allowed to sink into spiritual ignorance, so that superstition now prevails among them instead of faith. If the new patriarch would take care of the instruction of the people and of the superstition and heresies that are widespread in the Catholic Church of the East, and if he would lead the people back to God's Word and have the pure Gospel of Christ preached to them, we too would wish him happiness in his office. But if he will not hear God's word, it will profit him nothing that he is bishop and patriarch; nay, the greater damnation will he receive.

J. T. M.

New excavations in Palestine. Our Saviour once said to the Pharisees: "I tell you: The testimony of the stones, that is, of the wonderful finds of ancient times, which are being made everywhere in Palestine and in other countries known from the Bible, resounds so loudly in our unbelieving times that many learned scoffers and despisers of the Scriptures are being put to shame with their lies against the Bible. And more and more excavations are being made, and clearer and clearer is the testimony of the finds to the fact that the words of Scripture are the inerrant truth. The other day John D. Rockefeller, Jr. again subscribed the sum of \$215,000 for the excavations under the ruins at Megiddo or Armageddon. If necessary, he intends to give thousands more. The planned excavations will take four years to complete. Prof. Dr. Breasted, of Chicago University, who will direct the work, is already on his way to the Orient to undertake it. Many a battle has been fought at the ancient city of Megiddo, as we know from 2 Kings 9:27; 23:29; Zech. 12:11. Will the ruins of that city also bear witness to the truth of Scripture?" J. T. M.

East and West.

Past and present.

The Southern Nebraska District Convention in Blue Hill, Nebr. from August 19 to 25 did not take me to Nebraska for the first time. I had been to Omaha before, also to Seward a few years ago for the seminary anniversary. And more than once I have otherwise crisscrossed the state. But this was the first time I had attended a synod there and gained a somewhat closer look at church conditions there.

Just looking at the outward situation, one is soon led to the opinion that the church will have a good place there. Nebraska is a beautiful farming state, a second Illinois, as was often said in former times, and farming is still the backbone of a country, in spite of the enormous growth of the cities, and therefore also, on the face of it, the solid ground for church development. When I think back to the poorer regions I have seen in some other States, and compare them with what you see when you drive through Nebraska or spend time there, you will have to say that, in the

New printed matter.

All books, music, pictures, etc., displayed in this place, may be obtained through the Oonoorci". kublskinA Houss, 8t. Douis, L4o., at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

The Foundation of the Christian Faith. Originally published in "Lehre und Wehre," Vol. 71. By D. F. Pieper. Concordia Publishing House, St. Louis, Mo. 48 pp. 6X9. Price: 20 Cts.

This is a reprint of the very valuable articles which have appeared in the present volume of our "Doctrine and Weirs," which also are not of temporary interest, as are many things that appear in periodicals, but have permanent value. The individual articles show: the Unitarians and the foundation of the Christian faith, the papacy, the Reformed sects, the deniers of the means of grace, the deniers of the inspiration of Scripture, always described with regard to the foundation of the faith. A conclusion sat down the result of the whole inquiry into a few sentences. But the right appreciation of these excellent articles, important especially to American ecclesiastical conditions, consists not in buying the booklet, but in reading and re-reading it. L. F.

Proceedings of the Fourth Convention of the Colorado District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 64 pages 6x9. Concordia Publishing House, St. Louis, Mo. price: 40 Cts.

The Colorado District has set itself the task of going through the main doctrines of Scripture one after the other, mainly following D. Pieper's "Christian Dogmatics". That this is done in a stimulating, descriptive manner is evident from the paper presented here by President Lüssenhop on "The Person of Jesus Christ". The doctrines that are central must be dealt with again and again; for otherwise there will soon be ambiguity in those doctrines that do not belong so directly to the foundation of the faith. - In the proceedings of the business, the detailed mission report and the scheme for school visitations are particularly interesting. Both are found in the English part of the report, which also contains an extract from the paper and the synodal address. K.

Twelfth Synodical Report of the Northern Illinois District of the Lutheran Church.

Synod of Missouri, Ohio, and other states. 91 pages 5X8f4-

This report of our Northern Illinois District, published as No. 9 of the "Northern Illinois District Messenger", contains a serious paper in German by Fr. N. Piehler which is worth taking to heart: "The Life of the Visible Church of Our Time a Sign of the Proximity of the Last Day" (32 pages) and an encouraging paper in English by Fr. But there is much else worth reading in this comprehensive report. L. F.

Why should we establish Lutheran colleges? By F. r. Meyer,
Lox 224, Ilulkuu^, Lieü. 14 pp. 4X7)^.

Reasons for Establishing Lutheran High Schools. 11 pages. Price: 5 Cts. each.

This is a talk given by the Superintendent of Schools of our Michigan District, Rev. Fr. Meyer, to the State Conference of Teachers of his district, which is now in print and can be obtained from him in German or English. The answer given to the question, "Why should we establish Lutheran colleges?" is, "1. The times demand it. 2. The welfare of our youth requires it. 3. Lutheran colleges are a blessing to church, school, family and state. 4. Gratitude should move us to such establishment. 5. The institution is possible." We are also convinced that this matter is of very great importance and significance, and commend the Scripture to serious consideration. And the way pointed out is also the right one, namely, "that wherever possible, where there are sufficient teachers, pupils, and premises, the ninth degree be added to the existing ones. . . . Where at Lutheran centers several schools can be thus extended, a central school could certainly soon be peeled out of the added flappes." incidentally, the Northern Illinois District, since in the State of Illinois the compulsory school age of children has been set at sixteen, has decided from the same point of view "to recommend its congregations to establish a ninth grade; if a congregation cannot do so alone, to try to establish it in fellowship with other neighboring congregations." We very much hope and desire that something may be done in this direction. L. F.

The Reformation and Its Blessed Fruits. By M. L. Gotsch. Concordia Publishing House, St. Louis, Mo. 16 pp. 5x7. Price: 5 Cts.; the dozen 50 Cts.

A thorough catechesis in 56 questions and answers on the Reformation feast for the upper classes of a school or Sunday school. Even adults will hear many things they did not know when listening to it. In addition to the picture of Luther, the text is accompanied by two other illustrations. L. F.

News about the parish chronicle.

Ordinations and introductions.

Ordained on behalf of the District President concerned:

On the 10th of Sunday, A. D.: Cand. E. R. Feh lau in the church at Trenton, N. I., assisted by 1'P. Th. Fehlau and J. Olszar by P. A. v. Schlichten.

On behalf of the respective District Presidents were ordained and inducted:

On the 11th of Sonnt, n. Trin.: Kand. F. W e r t h at Peace Parish, Bateman, Sask. can. by Rev. M. Donath. - Kand. W. Z a b e l in the churches at Oakes and Fullerton, N. Dak. by Rev. G. T. Kern.

On the 12th of Sonnt, n. Trin.: Kand. C. H. C l a u s i n g in the parish at Scott City, Kans. by Rev. Th. Meyer.

On the 13th Sunday, A. D.: Kand. R. G. T r ö g e r in the congregation at Fort Ripley, Minn. by Rev. W. L. Hass, and the following Sunday in the congregation at Motley, Minn. by Rev. F. C. Rathert. - Kand. A. J. Niemann in St. Paul's parish at Bishop, Tex. by D. J. H. Kollmeyer.

On the 14th of Sonnt, n. Trin.: Cand. E. F. Schroeder at Trinity Parish, Moose Hill, Ont. can. and at Missionary Parish, Port Arthur, Ont. can. by P. A. Erthal.

On the 15th of Sonnt, n. Trin.: Kand. H. H. S t a h n k e in the parishes at Armour and Corsica, S. Dak. by Bro. Chr. Wieting. - Kand. F. E l z e in Zion Parish Zu Imperial, Nebr. by Rev. V. Hoffman".

On 16 Sonnt, n. Trin.: Kand. G. D ü s s e l in Zionsgemeinde zu Selman, Okla., by C. Matthies.

Introduced on behalf of the respective District Presidents:

sO Pastors:

On Sunday. Jubilate: W. C. Brewer in the Trinity parish at Evansville, Ind. under the assistance of P. G. D. Hamm, by Prof. W. G. Polack.

On the 12th of Sonnt, n. Trin.: P. E. R. F e h l a u at Grace Parish, Lewiston, Me., by p.. A. v. Schlichten.

On the 14th of Sonnt, n. Trin.: P. W. Adam in Zion parish at Delano, Cal. assisted by P. L. A. Küfner. - P. K. R n d o l p h in St. Peter's parish at Watertown, Minn. assisted by PP. F. Erthal and W. Schneider, by P. W. L. Ernst.

On the 15th of Sonnt, A.D.: Rev. A. E. Ullri ch as missionary to Fallon, Lovelock, Fernley, Winnemucca, Goldfield, Tonopah, Wabaska and Beringtem in St. Luke's parish at Reno, Nev. assisted by Rev. P. H. Feltens of F. E. Martens.

On the 16th of Sunday, A.D.: Rev. A. A. Rufs at Christ Church, Wathena, Kans. assisted by Rev. O. D. Meyers by Rev. F. W. C. Jesse. - P. W. F. Krahn in Trinity parish at Neudorf, Sask. can. assisted by P. J. Wölflie. - P. E. F. Müller in Grace Parish at Visalia, Cal. assisted by P. E. J. Rudnick from P. W. Loretz.

On the 17th of Sonnt, n. Trin.: P. P. W a s c h i l e w s k y at St. John's parish, Taylor Tp, Mich, assisted by H. Henfick and W. O. Kleinhans by P. N. H. C.. Meyer.

L. Teacher:

August 27: Teacher E. A. G r o t h in St. Paul's parish at New Orleans, La. by 01. J. Wegener.

On the 12th Sunday after Trinity: Kand. P. S e i b e l in the St. Johannis parish in Peru, Ind. by P. P. Stöppelwerth.

On the 13th of Sonnt, n. Trin: Teachers S. Schroeder and G. Twietmeyer as teachers in the Zion school, and Teacher G. M s c h m i d t as teacher in the branch school of the Concordia and Zion congregations in the Zion church at Fort Wayne, Ind. by P. H. C. Luehr.

On the 15th of Sonnt, n. Trin.: Teacher K. E. Kaufmann in the St. Johannisgemeinde Zu Aurora, Ind. - Teacher W. T. Boriack in Zion Parish at Terra Bella, Cal. by P. C. Fickenschier.

On the 16th of Sonnt, n. Trin: Teacher G. Abel in the Cross parish at Chicago, Ill, by P. W. M. Röcker. - Teacher J. A. L ü h m a n n in St. John's parish at South Branch, Minn, by P. W. F. Rolf. - Teacher W. V o i g t in the parish at Sylvan Grobe, Kans. by P. F. A. Mehl.

Groundbreaking.

On the 6th of Sunday, A.D., the Christ Church at Hartford, Conn. (P. J. Kavasch), laid the cornerstone of their new church.

Initiations.

Dedicated to the service of God were:

Churches: On the 6th of Sunday, A.D.: The t-rueo church at Martin, Tex. (P. G. J. Beyer". - On the 13th Sunday, n. Trin: The Salem church at Home Wood, Ill (P. L. J. Schwartzkopf). - On the 14th Sunday, n. Trin.: Bethlehem Church at F 0 r b e s, N. Dak. (P. A. G. Merckens). - On the 16th Sunday, n. Trin. the Hodoomor church at Abernathy, Tex. (P. E. 5). Wilms).

schools: On the 13th of Sonnt, n. Trin.: St. Paul's School at Ellsw 0 rth, Kans. (P. A. Schmid). - On the 14th Sunday, Trinity: The branch school of the Concordia and Zion congregations at Fort Wayne,

Luther: wurde a helper and savior of mankind. As once the judges in Israel were called saviors and proved to be saviors by their timely and powerful help, Judg. 3, 9, 15; Neh. 9, 27, so also Luther was a saviour and helper. Yes, he was a much greater helper than those judges ever were; for while these delivered Israel from short physical bondage, Luther brought to mankind first of all the glorious freedom from the much greater spiritual bondage of the pope. He became a saviour or helper of men by proclaiming to them in ardent love and great faithfulness the Saviour of all saviours, Jesus Christ, the true and eternal Saviour, who alone could help lost sinners from all sins, from death, and from the power of the devil, and has long since done so. The preaching of the free grace of God in Christ for the salvation of men must necessarily break the cords and bonds of papal statutes and workmanship. When the Son of God sets us free, then are we set right free, John 8:36. So God heard the cries and cries of poor humanity, "Deliver us from evil!" Yea, he heard their prayers, though they scarcely knew rightly what they asked.

"The rope is broken, and we are free!" so the children of the Reformation may now rejoice and shout in defiance of the Pope. But let us not be idle in praying, "The name of the Lord help us, the God of heaven and earth." The Papacy, this mystery of wickedness, is still today, and no less than then, a powerful error. To pervert and falsify God's Word and Luther's doctrine derived from it is so very papal wickedness. And how much of this pernicious leaven is found in this last, evil age of ours! Therefore let us heartily and diligently beseech the Lord to preserve us in these evil and dangerous times. B.

Luther's domestic life.

1.

The Black Monastery at Wittenberg, in which Luther had lived as a monk and in which his marriage with Katharina von Bora had taken place, became famous through this marriage and a source of blessing for the Christian Church as never before. The large, two-story building, with its wide courtyard, stables, brewhouse, garden, and old Augustinian chapel, was given to Luther by the Elector of Saxony, "prescribed to a right free inheritance," and even made tax-free during Luther's lifetime. In the deed of gift the Elector commemorates the innumerable valuable services rendered to the Church by the Reformer. This gift was well-intentioned, but in fact a "white elephant" for the poor, impractical Luther. Only a wealthy man could meet the cost of running and maintaining such a large estate. A handsome servant force would have been necessary, and the master of the house had to be a man experienced in business and economic matters. For Luther's domestic purposes, the house, with its large meeting rooms on the ground floor and the many small

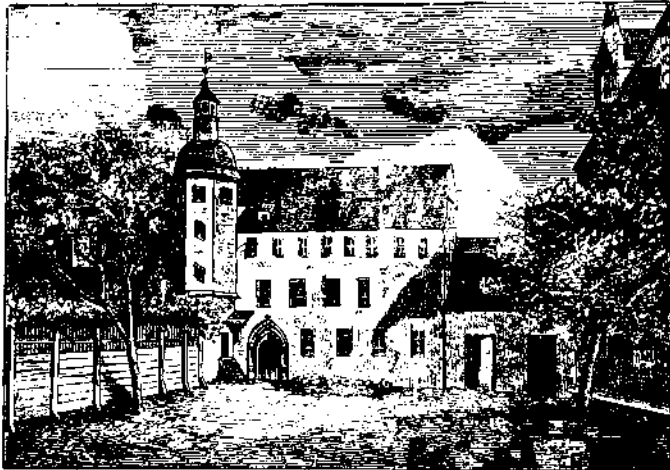
The rooms on the second floor, where the monks had lived, were completely unsuitable. Alterations had to be made. In addition, there were endless repairs that were necessary everywhere in the property, because when monasticism fell into disrepair, the monasteries were usually left to fall into disrepair as well.

Now who was looking after things here? That was "Herr Käthe," as Luther used to call his prudent, energetic, enterprising wife. In this marriage, she was by far "the better half" as far as the economy was concerned, and the great leader of the Reformation not seldom appeared as a poor worm next to her economic efficiency and sometimes had to put up with an energetic rebuke from his wife. He also always put up with them willingly, except where God's command and Christian conscientiousness were concerned. There have been hilarious incidents. Käthe was usually right in economic matters, and Luther was sensible enough to let her have her way in her field. Käthe, on the other hand, sometimes sulked and grumbled when things did not go according to her orders, and had to learn from her husband spiritually deeper and finer views of life; but then she, too, willingly and joyfully stood by her husband. Thus, in a short time, an extremely intimate relationship grew up between the two, which expressed itself in mutual esteem and complete trust in each other. The desolate Augustinian monastery became in an astonishingly short time a truly trusting Christian home. Luther was certainly thinking of his own home when he once quoted over table the well-known German proverb: "Dear daughter, keep thus gegei: your husband, that he may be merry when he sees lace on the: Heimwege des Hauses Spitzen sieht. And if the man lives and deals with his Weibe so leben und umgeht, dass sie ihn nicht gern gesehen wegziehen und fröhlich wird, wenn er heimkommt, so steht's wohl."

According to the instructions of Käthe, the necessary alterations and repairs were made to the house, and the Wittenberg City Council, the Elector, and other friends of Luther paid the greater part of the bills. Luther's conscience was always very tender about accepting gifts, because certain burdensome liabilities might arise from them, and his dear housewife sometimes had to be very diplomatic in order to get by. But the persistent prayer and the cheerful faith which characterized their life together lifted her above every difficulty. It did her good when her husband spoke of her as a gift of God: "The highest grace and gift of God [in this earthly: life] is to have a pious, kind, God-fearing and homely spouse, with whom you live peacefully, to whom you may entrust all your goods and what you have, even your life and limb. . . . Käthe, you have a pious husband who loves you; you are an empress. I thank God." Käthe's former protector, the painter Kranach, painted her, and Luther hung the picture on the wall. Just about that time the pope was about to hold a great church council at Mantua, to which the Lutherans were also to send deputies. Then Luther remarked, "I will have a man paint them and send such two pictures to Mantua for the council, and the holy fathers, all there assembled.

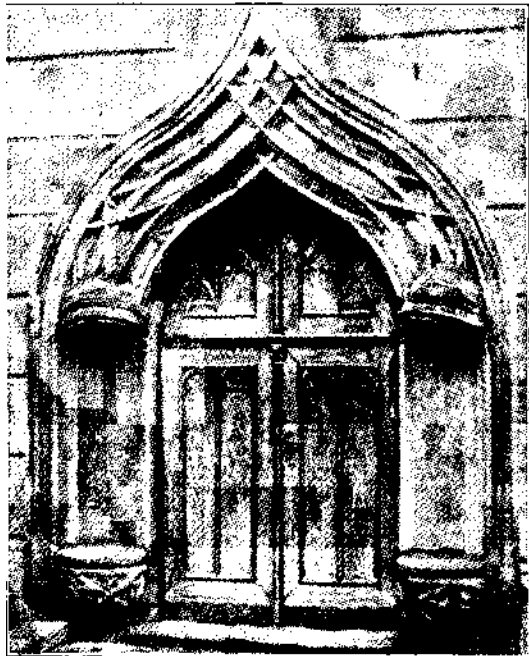
melt, let them ask whether they preferred the married state or celibacy, the celibate life of the clergy."

A great miracle of God and the most glorious blessing of marriage is the new life springing from husband and wife in the children. When this blessing was disfigured in him, Luther's heart was truly lifted up, and the children and their one and only husband and wife were born.



Luther's residence,

the former Black Monastery, so called because the clothing of the Augustinian monks, to which Luther had belonged as a monk, was black. The building was made of red bricks and Luther lived as a monk on the second floor, to the right of the tower.



The entrance to Luther's house.

Luther's wife had this entrance erected for her husband in 1510. On the right and on the left a seat is carved into the stone, above one seat Luther's coat of arms is found, above the other his portrait with the words, Is. 30, 15: "By being still and hoping you would be strong".

His varied children's lives and activities have become a never-ending source of heartfelt gratitude, astonished observation and excellent instruction for his spiritual ministry. He immersed himself completely in the child's mind and became a child himself in the circle of his children. The first arrival "by the grace of God" was Hans, named after his grandfather, who had his birthday on June 7, 1526, and was baptized the same day, at four o'clock in the afternoon.

was. This is the little girl, to whom Luther wrote four years later during the Augsburg Diet from Koburg the well-known lovely letter from the Garden of Paradise. On December 10, 1527, a little daughter, Elisabeth, presented herself, but only for a very short visit; for as early as August 3, 1528, Luther, with a "wondrously sick, almost womanly heart," had to tell friends, "Elisabeth has bidden us farewell, to go to Christ, through death to life." On May 4, 1529, God gave the parents a substitute for this loss in their second little daughter, Magdalen; but this daughter, too, the parents gave up at the end of August



Luther's living room.

On the wall hung a picture of Mary with the boy Jesus. Ornamental plants stood on the windowsill, and in the corner to the right was a large tiled stove on which the pictures of the evangelists were burned.



Magdalene Luther.

After a Kranach painting.

1542 to the grave. The touching scene at Lenchen's deathbed and the strong words of faith that the parents tearfully spoke to each other are known to everyone in the Lutheran world. One day before his own birthday, on November 9, 1531, Luther's second son took his place and received his father's name, Martin. In addition, on the night of January 28-29, 1533, a third son, Paul, was born, and on December 17, 1533, Luther's first son, Martin, was born.

who in 1534 had the last child, a little daughter, who was named Margareta.

Luther's plans concerning his sons were that Hans should become a theologian, Martin a lawyer, and Paul a man of war. But things turned out differently: Hans, who was not particularly gifted, became a subordinate jurist; Martin studied theology, but died before he could take office. Only Paul made a name for himself as a respected physician and "electoral personal physician". It is also in his line that Luther's family tree has continued furthest. Until the year 1759 there has been a direct male descendant of the great reformer in the Persgn Martin Gottlob Luther, the great-grandson of Paul Luther. Margareta Luther married the Prussian district administrator Georg von Kunheim, but died already in 1570.

D a u.

Of our schools and educational institutions.

Laying of the foundation stone of our Argentinean Colegio Concordia.

The "Lutheran" recently often brings pictures of newly built institutions and groundbreakings of our various Concordia institutions in the United States. Here in Argentina a Concordia is now also in the process of being built. Its construction is probably not as small as his-



P. C. F. Trimow delivers the German sermon at the laying of the cornerstone of the Colegio Concordia at Crespo, Entre Rios, Argentina.

time the Concordia log cabin in Perry County, Mo. but our building can by no means equal the new buildings above mentioned.

Our Argentinean communities lack the true planting beds, the Christian community schools. For these schools we lack Christian teachers. As the Argentinean mission territory expands, Argentina suffers from a shortage of missionaries, a shortage that can only be remedied by training our own young people. This urgent need for teachers and pastors gave rise to the establishment of an Argentine Colegio. Trusting in the help and blessing of the Lord, our Argentinean missionaries have

The church collected funds for the establishment of a school for prophets in Crespo, Entre Rios.

By July 9, Argentina's Declaration of Independence Day, the work on the Colegio had progressed to the point where the cornerstone could be laid. The day was favored by fine weather, so the festive assembly was a numerous one. Father C. F. Trünow preached a German sermon on Ps. 127, 1 and Father A. T. Kramer a Spanish one on Matth. 28, 18-20. Father A. Wächter

laid the cornerstone, and the two keynote speakers did the usual hammer blows. The combined parish choirs of Merou and Crespo sucked fitting choral songs. May true independence be declared from our Concordia from the bonds of sin, the devil and death, and a true freedom in Christ JESu!

Our Colegio is to become a boarding school like our North American colleges. It will be a two-story building with room for about forty students. The course for school teachers will last six years. The institution is also to be set up in such a way that our school teachers will one day be able to preside over German-Spanish parochial schools. For students who want to study theology, the Colegio offers a four-year high school course in preparation for the theological class of the seminary in Porto Alegre, where the studies are to be completed.

P. B. H. Ergang of Urdinarrain, Entre Rios, has accepted the call to the directorship and the first professorship of the Colegio. In March of next year, God willing, the institution is to be opened.

God is visibly blessing our work here in Argentina. May He also bless the building up of our Argentine Concordia! Gerhard Hübner.

Inauguration in Bronxville.

The new residential building of our educational institution in Bronxville, N. Y., which has been named Sieker Hall in memory of the blessed Fr. J. H. Sieker, who rendered outstanding services to the institution, was officially opened on the afternoon of September 7.

The original intention to hold the inauguration ceremony outdoors had to be abandoned due to the persistent rain and the congregation had to gather in the auditorium of the institution and the adjoining rooms. In spite of the unfavorable weather, the turnout was larger than expected, with several hundred members of the faith, some of whom had come from considerable distances.

The celebration was led by Director G. Romoser. J. C. Baur of Fort Wayne, in his address, emphasized that in spite of all the changes in the world, and all the innovations that may become necessary in our church and institution work with respect to outward things, the basis of all instruction in our schools must always remain the same Christian faith as in the days of the fathers. Then Father W. Hagen of Detroit, chairman of the Synod Building Committee and a member of its Board of Directors, basing his remarks on the first four petitions of the Lord's Prayer, especially the fourth petition, discussed the great building program of the Synod, urged praise to God for what has already been accomplished, and encouraged continued diligent prayer and work for the good of the Church. Dr. E. G. Sihler, hitherto professor of Latin language and literature at New York University, a son of the blessed Dr. W. Sihler in Fort Wayne, who lives on among us in grateful remembrance, finally warned against the ultramodern directions in teaching and exhorted unwavering adherence to the old and only correct views concerning true spiritual and spiritual education.

Brief Mission News.

A Spanish Mission. On September 27, in Father F. C. Streufert's church at Chicago, Father Jose Garcia Fernandez was solemnly ordained in the presence of a large audience. This was a very unique service; for besides the sermon proper, shorter addresses were delivered by various pastors in nine different languages, and those present, including over a hundred Spanish speakers, sang the song of our Lutheran Zion's protection, "Ein' feste Burg ist unser Gott," in eight different languages.

P. Fernandez is the first Spanish pastor in the midst of our Synod. Although our brethren in Argentina also preach the Word of Life in the Spanish language and have translated Luther's Small Catechism into that language, and Father Th. Claus, by learning Spanish, has been able to bring the Gospel to the Mexicans living in Indiana Harbor, Ind. (there are said to be 7,000 of them), Father Fernandez is the first in the circle of our Synod who is a native Spaniard and for the time being will preach the Word of God only in his mother tongue. On the ground floor of the above-mentioned church he teaches a Bible class every Sunday afternoon and preaches regularly to more than thirty people.

Fernandez had enjoyed his education in sectarian institutions, and he had also been for some time in the service of a community of other faiths, from which he separated in conscience, however, in order to be able to carry out his work as a messenger of the Gospel freely and unattached. In his search for a suitable place of worship, he also approached Father Streufert, whom he had just found studying the missionary work of the Fliedner brothers in Spain. Several pastors now took up this unexpected guest seriously and held various meetings with him. Thus the Missionary Commission of the Northern Illinois District was also induced to turn its attention to this matter. After various negotiations, Fr. Fernandez first passed a written exam, and later he was colloquized by Director H. A. Klein and several pastors. Thus we have found our first Spanish preacher.

A preaching station at Joliet, Ill. where there are said to be 6,000 Mexicans, has also been opened by him, and our brethren there are assisting him with Nat and deed. It may be mentioned here that the Texas District of our Synod has called a Lutheran pastor named Gabian, of Portoriko, to the Spanish Mission at a place in Texas yet to be determined.

Every child of God rejoices when the Lord opens to us a new door of the Word, to speak the mystery of Christ, and will therefore also commit this our latest mission to the care and custody of God. B.

Our Candidates for South America. The St. Louis candidates Bauer, Becker, and Schwankt, who were called for the mission field in South America, and who, without discussing flesh and blood, were ready for this service, were deputized on October 11, in a solemn evening service at the First Church of St. Paul, Chicago (Rev. H. Kowert). Prof. H. A. Klein, president of our seminary in Springfield, preached the sermon on the basis of Mark. 4, 26-32 the sermon. The delegation was made by

P. E. G. Jehn, the chairman of the missionary commission. On October 17 the missionaries and their wives were to sail from New York on the *Vandyke*. God let the holy angels guide his servants and let them carry out their ministry in proof of the Spirit and power for the strengthening of JEsu's kingdom in Brazil and Argentina! Let our dear Christians remember this mission in heartfelt intercession and support it vigorously in its increasing scope! Bf.

To the ecclesiastical chronicle.

From our Synod.



† P. C. C. Schmidt, D. theol. †.

Born Nov. 8, 1843, at Bonfeld, Wuerttemberg; died Oct. 14, 1925, at St. Louis, Mo. From 1868 to 1872 pastor at New York, N. Y., from 1872 to 1877 at Elyria, O., from 1877 to 1887 at Indianapolis, Ind. from 1887 to 1925 at St. Louis, Mo. From 1891 to 1898 president of the Western

District. From 1899 to 1908 vice-president of the synod.

The picture dates from this year (1925).

Chas. Spilman, the oldest Lutheran in Baltimore, and for thirty years former treasurer of our eastern district, of whom the "Lutheran" told in No. 16, page 260, passed gently and blessedly away October 16, at the advanced age of eighty-nine years. L. F.

Peace Thanksgiving. When our Lutheran Laymen's League (L. L. L.), with the approval of our synodical officers, sets in motion a large collection for our provident fund in the first months of the coming year, let us not forget that the so-called three million dollar fund is really a peace thanksgiving. Our President Pfotenbauer told the following about it at a recent synod. Soon after the end of the World War he attended a meeting of the League. The talk came up that it would be fitting and proper to make a special thank offering in thanksgiving for the peace that had been graciously bestowed. And then the League decided to raise a large sum of money for the care of our aged and sick pastors and teachers and their widows and orphans, and carried out this plan, as we all know. The collection now planned is to bring the fund up to its full amount. And even now this collection is a right, beautiful thanksgiving for peace. While the countries and peoples of Europe are still suffering terribly from the aftermath of the war and some of them are on the verge of bankruptcy, we have good times in our country despite all the terrible things the war has brought, no worries about food, no revolution and unrest, no hatred of nations and envy of nations. We can express our gratitude for this by a proper gift of peace.

As one sang at the end of the terrible Thirty Years' War: "Now give thanks, all of you, to God with your hearts, mouths and hands!" so this collection should also be a thanksgiving offering of the hands. Let us keep in mind the well-known verses of Paul Gerhardt:

Who gives us life and blood?
Who with his hand holds the golden, noble, precious peace In our
fatherland?

O Lord, my God, this is from thee, And thou must do all things.
Thou keepest watch at our door, And keepest us safe. L.

F.

The Central Illinois District of our Synod held its sessions this year from October 7 to 13 in the midst of Trinity Parish at Springfield, of which Fr. Schulz is pastor. The Synod was opened with a solemn service, in which Vice-President Br. Brand preached a magnificent sermon on Apost. 1, 8 gave a wonderful sermon. In the afternoon the Synod organized itself, and District President W. Heyne read his presidential address and the usual presidential report. As the former second vice-president, Rev. J. E. Elbert, has accepted a call to the Southern Wisconsin District, Rev. E. Berthold of Danville was elected to that office in his place.

In the first three morning sessions, Prof. Th. Engelder treated the twelfth article of the Augsburg Confession, which deals with penance. In the last two morning sessions, Fr. W. Hohenstein treated the thirteenth article of the same confession, which deals with the use of the sacraments.

From the report of the Commission for Inner Mission, which Prof. R. Neitzel read out, the Synod was able to see that this work has not come to a standstill, but is expanding from year to year. During the discussion of this report, the timely warning was given to be careful when founding new mission stations that no Lodge members are accepted. This led to an in-depth discussion of the Lodge question. Director H. A. Klein of our seminary in Springfield was commissioned to explain the reasons why we must not and cannot tolerate lodge members in our congregations. After this was done, a committee was appointed to formulate resolutions on the Lodge matter, which were then adopted by Synod.

On Friday evening there was a pastoral service with celebration of Holy Communion. Fr. H. Schmidt gave the confessional address on Ps. 23, 5a, and the first vice-president of the district, Fr. PH. Wilhelm, gave the pastoral sermon on Apost. 20, 28. On Sunday morning Fr. C. T. Spitz preached the school sermon in English, and Fr. F. E. Mayer preached on the Epistle of the Eighteenth Sunday after Trinity in German.

The invitation of the Trinity congregation at Bloomington to hold the meetings of the Synod in 1927 in their midst was accepted with thanks.

After the dear hospitable congregation of Springfield and their pastor had been thanked for their hospitality by the congregation and the song "Oh stay with your grace" had been sung, the synod adjourned with a communal Lord's Prayer.

H. G. Schwagmeyer.

Our District Synods and their Lodge Resolutions. Our synodal meetings for this year have now all been held, no less than twenty-eight in all, if we count Brazil. At all of them, in one way or another, the right position towards the Lodges has been discussed,

either as a special subject of discussion or in connection with other subjects, either in public synodal assembly or in pastoral conference. Several districts have also passed special resolutions in this matter, which we reproduce in the exact wording in which we received them, and therefore also in English those communicated in the second place.

The Middle District passed the following resolutions in June: "1) All faithful Christians, pastors, and members of the congregation must fraternally punish those pastors and congregations who act in a perverse and corrupt manner in the matter of the Lodge. (2) The synod must exercise serious discipline on pastors and congregations who give offence by their perverse Lodge practices. (3) The synod shall make it the duty of every visitor of the district to report annually, on the occasion of the visitors' conference, to the president of the district on the lodge practice of every congregation in his district. (4) As a rule in the practice of the Lodge, we hold that no member of the Lodge shall be admitted to the Lord's Supper, even temporarily or provisionally, as long as he is still a member of the Lodge. (5) If a case arises in the matter of the Lodge, the pastor shall present it to his board, respectively to his congregation and the visitor, and discuss it with them. (6) A Lodge Information Bureau is hereby created for the purpose of supplying Lodge information and literature. (7) We fully recognize that our duty of fraternal punishment extends to those members of the faith who are in fraternal communion with us as members of other Districts or Synods. 8. the manner of proceeding in such cases shall be governed by the synodal agreements regulating the relationship of different districts to one another, which have been made between members of the synodal conference."

And the Southern Illinois District adopted the following resolutions:

"WHEREAS, Present-day conditions demand a reaffirmation of our position on the lodge question, therefore he it

"Resolved, That this body go on record as being as firmly as ever opposed to lodge because of its unchristian and antichristian character; and be it further

"Resolved, That we hold it to be the solemn, sacred, and God-given duty of every pastor to instruct his people in an evangelical manner on the sinfulness of lodge-membership and to insist that his congregation rid itself of such members as refuse to leave the lodge after thorough instruction; and be it further

"Resolved, That we deem it the duty of every fellow-Christian, fellow-pastor, and especially of the officials of Synod to admonish a pastor who neglects his duty in this respect, and if their admonition be of no avail, to bring his case to the attention of Synod for final action; and be it finally

"Resolved, That if a congregation, after having received due instruction, refuse to rid itself of lodge-members, Synod shall discipline such congregation and eventually refuse it Christian fellowship. " L. F.

Domestic.

Open testimonies for our parochial schools. It is often complained in our circles that in our synod there is no longer the necessary interest for our parochial schools in general. Some even go so far as to say that our parochial schools must of necessity perish with the change of times and circumstances, because they would not be able to resist the pressure exerted by the state authorities. In some places this complaint may be justified. On the one hand, there are those among us who do not appreciate the blessing of Christian parochial schools; on the other hand, there are those who do not appreciate the blessing of Christian schools.

But it is also much more difficult to maintain Christian parochial schools today than it was in the past. Little was known years ago of the high demands now being made on secular subjects. Nevertheless, we have no reason to fear that our parochial schools will be lost to us. The highest court of the land has always ruled in favor of our parochial schools, and among our parishioners and pastors, as well as among our teachers, there is still a great deal of interest in the Christian education of children. This fact has been brought home to us especially this autumn. From various parts of the country we have received public testimonies for the parish school, especially from younger pastors. People have come before the public and announced the opening of parochial schools not only in the parish bulletin, but also in the daily newspapers, with explicit emphasis on the purpose which our Christian schools are intended to serve. In a friendly, winning manner, attention has thus been called to our schools, not only by our own church members, but also by strangers. As we hear, this testimony has not been in vain. In many places almost astonishing attendance at the parochial schools is reported. In some schools the number of pupils has doubled, in some cases tripled.

In general, the position in this country is that one endeavors to do justice to a cause. On the whole, the American judges justly. We may expect, therefore, that the more we speak of and bear witness to our parochial schools in a due and enlightening manner, the more friends they will win. J. T. M.

New York and the Lutheran Church. In the so-called "New York Letter," which appears regularly in the "Lutheran Herald" and brings reports from New York, we read among other things: "The city of New York will be three hundred years old this year. In connection with this anniversary a book of a thousand pages is being published containing the history of the city. Thanks to the activity of the Missouri Synod, an account of the history of the Lutheran Church also appears in it. According to it, the city is only five years older than our Lutheran history in the same. The first Lutheran named is Jonas Bronk, after whom a part of the city is called 'The Bronx.' As early as 1642 there was a Lutheran congregation in this city; but it was not until 1657 before a minister came over, but a hostile government would not permit him to preach publicly. It was not until 1664 that a decree for religious freedom came with a charter, the original of which is still in possession of St. Matthew's Lutheran Church on 145th Street (P. A. Wismar). The first pastor allowed to function freely and with recognition was Jakob Fabricius. Old pictures of Manhattan also include a Lutheran church building named 'Luthersche Kerck'. If one can speak of tragedy, there is certainly a great deal of it in the development of our Lutheran Church in this country. Today, however, we rejoice that it is precisely where the greatest mistakes have been made and the greatest losses have taken place that the best prospects for the future exist. The Lutheran Church in and around New York is taking its rightful place among the communions to be found here."

The founding of the first Lutheran congregations in New York and other colonies was beautifully described by Blessed D. A. L. Gräbner in his magnificent book, History of the American Lutheran Church. In this important work he also calls attention to the fact that the Calvinistic Dutch and English only granted forced religious freedom. This agrees exactly with their false doctrine of the mixture of

The tragedy of which the writer speaks refers to the faithlessness of many Lutherans who abandoned their faith and joined the sects. The tragedy of which the writer speaks refers to the faithlessness of many Lutherans who abandoned their faith and joined the sects. Thus, in the course of time, the Lutheran Swedes abandoned their Lutheran confession and became Episcopalian, so that, for example, the old Gloria Dei Church in Philadelphia today belongs to the Episcopalians. In the history of the Lutheran Church of America lies many a serious warning for the Lutherans of the present day.

J. T. M.

The "Lutheran Church Journal" of the **Ohio Synod** of October 10 reports on the unification of the Ohio and Iowa Synods: "Ohio-Iowa: Under this heading an article was recently published in the 'Church Journal' of the Honorable Synod of Iowa and other states, which is of great interest to our readers and to our entire Synod. It was penned by its editor, D. F. Richter, who has also been General Presiding Officer of the Iowa Synod for many years. What he has to say and can officially report on the Unification matter is very important to us. Certainly our readers have often asked: What is the sentiment among the pastors and congregations of the Iowa Synod concerning organic union with our Synod? Here now is the answer, and such an answer that we should all heartily rejoice and thank God for it. It is:

"The nine district synods of our synod have had their meetings again this year. These assemblies have also voted as to whether they favor an organic union of the Ohio and Iowa Synods. This vote has been almost unanimous in favor of such a union. Only a very few voices have been raised in opposition. The movement to bring about such an organic union of the two Synods, which began five years ago, has acquired such scope and force that today the Synod emphatically desires and demands it. According to reliable news from the Ohio Synod, it is the same there. The Ohio Synod also desires to join organically with our Synod. . . . Our SynodalauShoe has now been instructed by the vote of the districts to see that the right foundations are laid for the requested union. In connection with a commission of the Ohio Synod, a commission of our Synod will have to set to work to draft a constitution which can then be submitted to the two Synods for consideration as the basis of union. These commissions will have to prepare submissions dealing with the finances of the synods, their institutions, their missions, the division into districts, other important judicial and other questions, so that the two synods can look at all this and vote on it. Everyone will see at once that these commissions have an exceedingly important and serious task, and that it is necessary that prayer . . . to ascend again and again to the throne of God. . . ."

The Ohio "Church Newspaper" now goes on to say about this matter: "So far D. Richter. To what he writes concerning the purpose of the proposed union of our two Synods, we heartily say yea and amen. Concerning the voting on this question in our various Synodical districts, our General Synodical President, Mr. D. C. C. Hein, reports that eight districts have already voted almost unanimously in favor of the organic union of our Synod with Iowa. As we write this, three districts, the Northern, the Western, and the English, have yet to vote upon it at their forthcoming Synodical meetings. We do not doubt in the least

in that their decision in this matter will be the same as in the districts that have already voted in favor of unification."

We share all this in the own words of the representatives of the Ohio and Iowa Synods as a contribution to the Church Chronicle. J. T. M.

Abroad.

From the circles of our sister synod in Australia, the *Australian Lutheran* reports various things that are also good for us.

will be of interest to the readers of the "Lutheran". First, we read in it the news that W. Peters has passed to the rest of God's people. Fr. Peters was one of the old and faithful pioneers in Australia. For many years he served the Synod as President and as Editor of the "Church Messenger." The founding of the teaching institution there is also due to his zealous efforts in this cause, and wherever he could, he worked with faithfulness and diligence for the good of the Lutheran Church by preaching, writing, and witnessing. May his memory remain in blessing! - Prof. Koch, whom some of our readers know personally, celebrated his twenty-fifth anniversary of ministry among his friends on August 23. He has now faithfully served Lutheran Zion in Australia with his gifts for twenty-five years. God bless his effectiveness still further to the glory of his name! - The faithful and active Principal of Concordia College, Adelaide, Prof. D. C. F. Gräbner, to whom the Faculty here has conferred the honorary degree of Doctor of Theology, was accorded a special honor on this occasion. May God's blessing continue to rest on his work! -Candidate E. Kriewaldt, who received his theological education at the local seminary, has happily arrived in Australia and will serve as a traveling preacher in South Australia. God grant grace and blessing to all workers in Australia for the building of His kingdom in the far country!

J. T. M.

The World Congress for the Promotion of Practical Christianity.

From August 19 to 30, the so-called "World Congress for the Promotion of Practical Christianity" gathered in Stockholm, the capital of Sweden. Gathered there were representatives from almost all the Protestant church communions of the world, including the Greek Catholic Church. The Roman Church did not participate. Nor did the Synodal Conference and the churches in communion with it, as well as some other synods in our country, send delegates, if only for the simple reason that the whole story amounted to unionism. What the motley crowd actually wanted, they themselves did not know. The "Lutheran" Archbishop of Sweden, D. Söderblom, notorious for his heresies, who was most involved in calling this world conference, had stated as its main purpose "the consultation of the practical tasks of the Christian church".

The "Allgemeine Ev.-Luth. Kirchenzeitung" reports, among other things, how the conference proceeded: "It [the speech of the Saxon Bishop D. Ihmels] was a clear rejection of the worldview of the Anglicans; at the same time its clarity and simplicity showed how profound the differences of faith were. The final difference, I suppose, was finally in the position taken towards the Word of God. In Ihmels God came to speak, his will and command. The Anglicans let their pious ideals speak, their own conclusions drawn from scriptural words, until at last they had got into the field of illusions [conceits]. In order to understand this, one will also have to take into account the world war and the so-called world peace. It was not by chance that the representatives of the victorious states spoke of an earthly kingdom of God in

The people of this time believed in victory, victory, and victory again. The League of Nations, the Kingdom of God, world peace, Wilson, Versailles were all mixed up; the true picture of the Kingdom of God had shifted. One had hoped to be able to speak only of Christianity in Stockholm beyond all politics; circumstances proved stronger, political events and their effect on minds kept pushing through, and that already with the first, seemingly supramundane subject: God's plan. More was to come into view later. In any case, it soon became clear that there could be no question of Pentecostal unity at this Congress; there was too much divergence on the fundamental questions."

Thus ended this peace congress of the churches, which was trumpeted far into the world - in politics. But many a serious observer's eyes were opened, and he realized that without doctrinal unity there can be no hope of unity in working together.

J. T. M.

Hypocrisy of the Pope. Christ called out to the scribes and Pharisees of his time: "You blinded leaders, who are gnats and swallow camels! Woe unto you, scribes and Pharisees, hypocrites, which keep the vessels and bowls clean outwardly, but inwardly they are full of robbery and devouring!" Matth. 23, 24. 25. What the Saviour says here can also be applied to the Roman pope. Just now the pope is once again turning against the current women's famine. In a strict decree he has determined that adult females shall in future be admitted to divine service only in respectable dress. To this ordinance in and of itself we have no objection. We, too, have warned often enough in these columns against dishonorable dress. But what we have to blame the Pope for is that he now presents himself as the protector of decency and respectability. The pope is not. While he testifies against the modern indecent dress of women, he virtually promotes things that are not proper for Christians. In the confessional, in the monasteries of monks and nuns, and in the prohibition of marriage by priests, the pope is guilty of certain things which are not only contrary to decency, but grossly contrary to Scripture. The sense of shame forbids us to go into these things more closely. But a reference to them is not unnecessary.

One of the signs of the false teachers of recent times is that they "have the appearance of a godly nature, but deny its power," 2 Tim. 3:5. This "appearance of a godly nature" is also found in the pope. We should not, therefore, do as a Protestant paper did when it said, "In these times none dares to defy the world but the pope"; but we should look deeper, and rightly estimate the doings of Antichrist according to God's Word. As soon as the Pope has condemned works-righteousness, not befitting a Christian, as indecent in the Christian Church, and has rid himself of all antichristian nature, let us continue to listen to him. J. T. M.

Zionism in Palestine. D. Schneller writes about Zionism in Palestine in the "Messenger from Zion": "Seven years had passed on November 2 of last year since the English government, in the middle of the war, when England needed the Jewish loans, recognized the Jews, as far as they are Zionist, as an independent people and granted them Palestine as a 'national home'. The number of Jews in Palestine is no greater now than before the war. But it would be a mistake to say because of this that the Zionists have not since been able to expel any Ersolge. Much they have succeeded in doing. They have succeeded in expelling a considerable part of the Jewry of the world, namely the East.

Jews, to their aims. They have succeeded in seeing a Jew as governor of England at the head of Palestine. They have succeeded in gathering together a Zionist national fortune and in using it to purchase more and more land, such as recently large and fertile areas near Tire, south of Haifa, and also north, between Haifa and Akko. They have succeeded in registering all these large land purchases as national property in the land registers in such a way that they may never again be sold to non-Jews. If one includes the smallest settlements, they have succeeded in founding forty Jewish villages in the country since the conclusion of peace. Even more important are the urban successes, since the Jews are always more drawn to the commercial cities than to the plow and harrow. At the seaside they have created from a small Jewish suburb of Jafa a modern city of its own, which under the name of Tell Awiw is today already larger than Jafa itself and has 24,000 Jewish inhabitants. Jerusalem itself, according to the population, is today a predominantly Jewish city.

"Only two difficulties still stand in the way of the Zionists. One is that there is not enough money to carry out the Zionist plans. But the greatest difficulty is the resistance of the Arabs, who have now owned the land for more than a thousand years. They don't want the Jews."

To the question: "Is there room for the Jews in Palestine?" D. Schneller answers: "No. Among the 11, 880,000 Jews of Europe there are 7, 850,000 Eastern Jews. Not even one-thirtieth of these Eastern Jews could find room in Palestine. The Zionist leaders know this very well. What matters to them is something quite different. They want to establish a Jewish state in Palestine with a small fraction of the world Jewry, which, after the Arabs have been pushed back, will have its Jewish ambassadors in all the capitals of the world. Then the Jews, besides controlling the world through the stock exchange, would be able to influence world politics directly." J. T. M.

East and West.

Synod days in Blue Hill, Nebr.

It was a somewhat peculiar experience that I first had while traveling to the Synod of the Southern Nebraska District, but it is quite characteristic of our times. I had got off the main line of the Burlington railroad at Red Cloud, Nebr. to use a branch line of the same railroad which was to take me to Blue Hill. The little train-it consisted only of locomotive, coal car, and one passenger car-came rolling up. I expected nothing but that it would soon fill with Synodicals, for the next train did not leave until twenty-four hours later. But in the first place there were almost no passengers at all, and in the second place there was not a single familiar face among the few passengers. And I do know quite a number of pastors of our synod, for I find a number of former disciples in every synodical district; and even otherwise it is not exactly difficult to recognize "Missourian" synodical travelers. I am really overcome with a mild terror. Am I on the wrong track, or have I lost my way in the summertime in Colorado? Am I a week early or a week late? But a glance at the timetable and the calendar assures me that all is well.

The mystery is soon solved when I arrive at Blue Hill and find P. L. W. Spitz, another of my former students, who also has a St. Louis girl, a former neighbor's child, for a wife,

receives me and drives me to the hospitable parsonage. Most of the Synod, he tells me, will come in automobiles in the afternoon and evening or the next morning. And so it was. Nearly all the pastors and deputies, professors and teachers, some separately, but mostly together, used this modern mode of transportation, saving time and money. Among these automobiles, as could be seen every day at the church, were a few stately motor vehicles; but in many cases, for obvious reasons, they were Ford's well-known factory products, and more than one showed that it had already been through many experiences and had weathered many a storm. It was still more striking at the close of the Synod. The synodals stayed together, as far as I could judge, until the synod was really closed - and that was nice. I certainly don't like it when people leave too early at conferences and synods without urgent need. But an hour or two after the Synod closed, it was all gone, died away in all directions. I was, as far as I know, the only one who then, in order to have a proper train connection, went by train the next day in the old fashioned way. The automobile also plays a role in church life and is becoming more and more important. But what would Walther and Wyneken, Sihler and Crämer say to such automobile synods! Crämer, who until his old age would have no other light, even when studying, than a tallow light, and who, with his deputy Bernthal, on his journey to the first Synod in Chicago, had to make the tremendous detour by water over Mackinaw, because there were no railroads yet! And Sihler, who on the same occasion, with his traveling companions Wolter, Husmann, Jäbker, and Frincke, and his deputy Voß, covered the 150 miles from Fort Wayne to Chicago, partly on horseback, partly by wagon, and took five days to do it! Other times!

Blue Hill itself is a pretty country town in beautiful, good, rolling farm country, situated twenty miles south of Hastings, and about one hundred miles southwest of the State capital, Lincoln. Our congregation there, which for the first time very hospitably hosted a synod, is about forty years old, and consists of a number of townspeople, but principally of farmers. It was first served by Bro. C. Schubkegel, who is now still ministering to the deaf and dumb; he was succeeded by Blessed Bro. L. Ernst, who died there two years ago, and since then it has been presided over by Father Spitz, who, however, is now following a calling to Concordia, Mo. It is by far the largest parish in the little town of about 700 inhabitants, has 650 souls, 430 communicants and 90 voters, has a beautiful church property, comprising a whole neighborhood of houses with church, school, rectory and teacher's residence. Two teachers teach in the school.

And now the Synod itself. I cannot, of course, touch on everything; I will pass over what is said at all our synodal meetings, and I will pick out only what I would like to say.

Once there was the synodal speech of Praeses W. Cholcher about the growth in knowledge. This is certainly a point that must not be overlooked by the members of a church. It is the wish with which one of the New Testament epistles, the "Testament" of the Holy Apostle Peter, concludes, 2 Peter 3:18. And this biblical exhortation was interpreted and put to the heart in a particularly beautiful way.

There was also the instructive lecture by Prof. A. Schülke. His subject was: "Christ's Position on the Holy Scriptures", and I think that the subject itself was well chosen and formulated. In the present time of the hot struggle for the Holy

Reading fruits about the papacy and about the Reformation.

Luther's marriage.

This is what gave Luther's teaching such emphasis: precisely what the Romans reproached him with most severely: that he set up a household and that his wife and children were standing around him when he closed his eyes.

(Hermann Grimm, Goethe lectures.)

Of all that Luther said and did, the most important thing for the future of his people was that on June 13, 1525, he took Katharina von Bora home as his wife. The way he lived from then on as a husband, householder, and father has influenced the entire German view of marriage and domesticity and continues to do so to this day. Luther restored to the Christian householder the original priestly position of the head of the family; even today it is to be attributed to this marriage covenant that Germany enjoys a deeper, healthier, purer conception and practice of marriage than many other countries.

(Yorck v. Wartenburg, World History in Outline.)

The first Protestants.

A Catholic priest has declared the devil to be "the first Protestant," even in the preface to a translation of the New Testament. Conversely, I find it proven in an English Bible explanation from the Vulgate, the Latin Bible used in the Catholic Church, that the prophets were the first Protestants. 2 Chron. 24, 19, where it says in Luther's Bible, "And he sent prophets unto them, that they should turn unto the Lord: and they testified, but they heard it not," the Vulgate says, "quos *protestantes*, illi audire nolabant." It is the only place where in this Latin translation the word occurs in the Old Testament. To protest is to bear witness for God and the truth against men and falsehood. In this sense we may truly rejoice in our name, and may comfort ourselves with the prophets, even if our testimony is not everywhere accepted. (Eb. Nestle.)

A Catholic judgment.

"My little finger I would give, had not my house become Catholic. The Papacy is of evil in every respect. The Roman clergy prevents prince and people from becoming what they ought to be. If I consider the Rhineland, the Palatinate, Württemberg - how far behind is Bavaria! Why? What is the reason? Bavaria is Catholic, Bavaria has been under the chastisement of the Jesuits. How I hate those fellows, I cannot tell you!"

(King Maximilian Josef of Bavaria, 1756-1825.)

The endangered apostles.

Pope Sixtus V (1585 to 1590) was hated in Rome because he retraced crimes that had long been barred by the statute of limitations. Once he had punished a criminal even after thirty-six years. Then the statue of Peter was found on the Bridge of Angels in traveling clothes and with a note around his neck that read: Paul to Peter: "Where are you going?" Peter: "I am leaving Rome. I am afraid that Sixtus, rehashing such old trials, will also avenge that ear which I cut off Malchus in the Garden of Gethsemane 1580 years ago." Paul: "Then I, too, will make my escape, lest I be prosecuted for my persecutions of Christians."

The gifts of St. Innocent.

In Silesia a strictly Catholic soldier was found in possession of stolen church utensils. He tried to justify himself by asserting that the Holy Virgin had given them to him. Frederick the Great thereupon had a Catholic church authority ask whether the good was possible. One admitted, though sheepishly, the possibility. Thereupon Frederick released the soldier, but forbade him to accept gifts from the holy virgin in the future, otherwise he would have to run the gauntlet.

(Hare, polemic.)

Lu^therian or Lutheran?

To the question whether to speak lutherisch or lutherian (with the sound on the u or on the e), the "Zeitschrift des Allgemeinen Deutschen Sprachvereins" answered as follows: The stress lutherisch is of foreign origin, namely from the Latin lutherus and luthericus senselessly transferred to German, to which this stress is completely foreign. Or does one say "Meyerisch" or "Wagnerian music"? Neither does one say "picturesque" or "rapturous," but "Lutheran," with the tone on the u, is the only correct thing. Think of poetical, creative, dreamy, warlike, predatory, inventive, etc., though it would not occur to any German to put the sound on the e. The mispronunciation luthérisch arose in northern Germany. Unfortunately it has become so firmly established that it will hardly be possible to eliminate it.

Diligent Bible Reading.

Our Luther writes beautifully about the diligent reading of the Holy Scriptures: "And it is well said that one should read the letters of princes three times. But how much more should one read God's letters, that is, the Holy Scriptures, three, four, ten, a hundred, a thousand and a thousand times! For he speaketh thoughtfully, rightly; yea, he is wisdom itself, which cannot so soon be grasped at the first sight. He that doeth this becometh more learned and better from the scriptures. He that does it not, learneth nothing." (St. Louis ed. I, 1055.)

Why God loves us.

In Luther's time, a citizen of Wittenberg had a stately house built. In the process, he fell from the scaffolding, but did not suffer any damage to his life. When he came to Luther and praised him that God had protected him and that God must love him very much, Luther said: "Dear friend, you have something else and better from which you may recognize that God loves you. Take the suffering of Jesus Christ before you, and you will have reason enough not to despair of God's love for you." ____

Their fruits.

Some freethinkers once challenged a preacher to a public disputation. He proposed that they would not dispute long; that his opponents should bring forward only a dozen men who had been converted from vicious habits by the doctrines of atheism; that he, for his part, would bring the same number of men converted by the gospel. This proposal was not adopted.

He spoke harshly to them and asked them why they had repaid good with evil. And when Judah told him how that which he desired of them would "bring down the gray hairs of his father with sorrow into the pit," it was made manifest what manner of mind Joseph had against his brethren: for he cried so loudly that the Egyptians without heard, and said, "I am Joseph your brother, whom ye sold in Egypt. And now be not grieved, neither think that I am angry with you, because ye sold me hither: for for your life's sake God sent me before you," Gen. 45:4, 5.

Such is the heart of the Lord toward Zion, the wretched and desolate, over whom all weathers pass. He saith unto her, "The mountains shall depart, and the hills shall fall: but my mercy shall not depart from thee." Who is this desolate woman Zion? It is the daughter of Jerusalem, to whom a King is promised as a Bridegroom, a Righteous One and a Helper. It is the poor sinner who says with Jacob, "Lord, I wait for thy salvation!" Gen. 49:18. It is the faithful who pray with the Psalmist, "My soul desireth thy salvation," Ps. 119:81. The salvation they desire has been brought to them by the Saviour. In Him has appeared the saving grace of God. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3:16. It was grace that moved the Father to give the only begotten Son to sinners. It was grace that caused the Son to offer our sins Himself in His body on the wood. This grace is for all. "Him that cometh to me I will not cast out," Jn. 6:37, says He who calls to Himself the weary and the burdened, to refresh them and to give them rest for their souls. JESUS says Joh. 3, 36: "He that believeth on the Son hath everlasting life." Eternal life, of course, outlasts this world with its mountains and hills. Therefore, though the mountains depart and the hills fall, it is certain that grace will not depart from those who are in Christ Jesus.

As firm as the grace of the Lord is, so unchangeable is his covenant of peace. People are also wont to make covenants of peace. Thus the Germans once made a covenant of peace with the Italians. They not only wanted to live in peace with each other, they also wanted to help each other in their hour of need. How disastrous this covenant of peace became to the German people, the world knows. Better was the covenant of peace that David and Jonathan once made with each other. Only death could put an end to this covenant. But death did it so thoroughly that David broke out into a lament: "How the heroes were so pleased in the conflict! I am sorry for thee, my brother Jonathan; I have had great joy and gladness in thee," 2 Sam. 1:25, 26. But the covenant of peace which the Lord thy merciful God maketh, no death nor devil can break. When the waters of the flood had passed away, Noah went out of the box, and in gratitude for the miraculous salvation he offered a sacrifice to the LORD. Noah's sacrifice pleased the Lord so much that he made a covenant of peace with Noah and his descendants, according to which he promised not to destroy the earth again by a flood.

Until today the bow in the clouds testifies that the Lord is true and keeps what he promises. But this covenant will not last forever. For as men were in the days before the flood, eating, drinking, and making themselves free, until the day that Noah entered into the ark, and they regarded it not: so also men hearken not unto the voice of the Holy Ghost this day: and therefore the future of the Son of man may surprise the world at any hour. Then the earth will be ruined again, and that forever.

Praise and thanks be to God, therefore, that he, our merciful God, though the thoughts of man's heart are evil from his youth, hath made a covenant of peace other than that to which the bow in the clouds points. What covenant is that? "That his dominion may be great, and that there be no end of peace," prophesies Isaiah of the Messiah to come, chap. 9:7. When the Messiah was born, the angels sang of him, "Peace on earth!" Luk 2:14. Luk 2, 14. when he rose from the dead and appeared to his disciples, his first word to them was, "Peace be with you!" Joh. 20, 19. Since Christ, our peace, has come, the apostle can comfort us: "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5, 1. This is the peace that is higher than all reason. It remains when the world is coming apart at the seams, when the mountains give way and the hills fall. God himself made this covenant of peace when he was in Christ and reconciled the world to himself. May this peace keep our hearts and minds in Christ JESU! M. J. Von der Au.

Luther's domestic life.

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For almost twenty-one years Luther and Katharina von Bora lived together in the happiest of marriages and experienced much joy, but also much suffering. It was a marriage full of God's strange providences, which on the one hand constantly required the householder and his housewife to live a real life of faith, and on the other hand enriched, deepened and internalized this life with countless delicious experiences. Also the other inhabitants of Luther's house and the swarm of guests from all parts of Germany, even Europe, which this house had to accommodate almost continuously, felt a breath of the spirit which blew in this house and told praisingly and thankfully about it in all countries. As Luther's home, the Black Monastery at Wittenberg has attained an infinitely greater significance than as a monastic retreat; it has become exemplary in world history and as the first Protestant parsonage.

Fine Christian discipline and order prevailed in this house, for here Christ with his word of grace was the invisible overlord. The inhabitants of the house treated each other as children of God. They all had sins and weaknesses to overcome, but they kept one another in line with a gentle spirit. The difference between those serving in the house and their superiors had disappeared. The

The large household constantly needed a number of servants. In addition to servants and maids and occasional workers, there were the doctor's familiars, who served him as messengers and provided him with handyman services in his diverse official work. They were mostly students from the university; even the house servant Sieberger was an unfortunate student who had made it to the bachelor's degree by the skin of his teeth, had then hopelessly failed on the cliffs of science, and now knew how to make himself useful - sometimes quite useless - in Luther's house. There were also boarders from the university, and finally the tutors, both male and female, whom Luther employed to teach his children; for he was constantly short of time to devote to this work, which would have been his dearest. At table, at home devotions, and at

given about maids who stood too long at the well and exchanged town gossip, about the lazy Sieberger who indulged in bird-catching, about unmannerly boarders. Once the housewife just comes to see how the Herr Doktor, to her horror, wants to cut a piece out of Hänschen's good trousers in order to mend his own doublet with them, as in his monkish years, and the like. But there was always a prompt and gracious concession, and the peace of the house at Luther's was never seriously disturbed. One was glad to help the other; sacrifices were made to each other. The busy housewife, who was usually considerate of the master of the house, was not afraid to put the youngest child on the lap of the studying doctor, and the reformer did not resent the stormy interruption of his work, but played nursemaid - and continued his studies.

In a Christian home, cheerfulness should be the keynote...



Luther in later years.



Luther's Käthe in later years.

occasional Hanseatic services, all these were unanimously gathered around the master of the house and listened to his discourse, received instruction, warning, and consolation from him, and asked questions, which Luther knew how to answer finely and make practical use of. At the day's work it was said:

Every man to his own lesson learns, So shall it be in the house.

Each one was eager to carry out the work assigned to him sincerely and as effectively as possible for the sake of God and conscience. In the hours of celebration there was convivial, Christian brotherly and sisterly intercourse of all with one another. All the inhabitants of the house were one big Christian community, both at work and at rest. Käthe's aunt, "Muhme Lene", moved in with Luther soon after her niece's marriage and was the housewife's mainstay until her death, which took place in Luther's house.

With such a large group of housemates, each of whom had his own special disposition, there was naturally no lack of discord and annoyance. There have been complaints

in the intercourse of the members of the household with one another. Luther was averse to everything gloomy, stiff, morose. Human life in this time of preparation for eternity was, however, a very serious matter to him; he never forgot what he had said in the first of his famous 95 theses, namely, that our life should be a continual repentance. Man should remain conscious until his death that he, as he is by nature, with his ungodly nature, is an abomination to the holy and righteous God. Let him not be reckless, but thoughtful; let him not be bold, but cautious; let him not be proud, but humble. But the penitence which Christ requires of those who would enter and live in his kingdom of grace is not the Roman, monkish penitence, which seeks to earn God's favor by self-torment after the manner of the heathen, but the evangelical penitence, in which faith in the forgiveness of sins has overcome the terrors of the guilt of sin and its fearful pressure upon the conscience. Children of God are to rejoice continually, for God is their Father for Christ's sake.

will; though under the sufferings of this time their joy must be subdued, yet even in affliction they are cheerful. Thus, in Luther's study, which often became a nursery, cheerfulness prevailed; the children were allowed to play around the diligently working father; they also continued to play in whispers when the father had to stop the effervescent cheerfulness at times. In idle hours they crowded around him and showered him with the thousand questions that only a child can think up. Luther enjoyed the full confidence of his children, entered into their thoughts and became a child himself. East he interrupted their play also on his part by questions, drew them with him to the window and talked to them of trees, flowers and birds or in the evening of the stars. In the mild season he was with them when they were romping about outside. If they became troublesome, he could also be strict with them. Once Hans was not allowed to speak to him for three days. But in Luther's upbringing...

where once the monks had pealed their litanies, now the evangelical hymns of faith resounded. The wanderer who passed by on the road stood listening quietly and said to himself: "Verily, a new time has dawned in German lands!"

Luther's Christian cheerfulness was coupled with a carelessness about the earthly necessities of life that sometimes seemed irresponsible to his wife and friends. The large household constantly made significant demands on the household treasury, which Käthe administered. In addition, Luther kept a very hospitable house. His colleagues with their families, the city pastor Bugenhagen, foreign sovereigns who visited Wittenberg were often guests at Luther's, and many travelers had their quarters there for weeks. The Prince of Anhalt, who once wanted to stay in Luther's house, was advised that he should rather seek his quarters in an ordinary inn; for there was too much commotion and disturbance at Luther's. When Luther's sister early

Luther took the latter's children into his home, educated them, and, when his nieces married, provided them with a dowry and a wedding. In the time of the plague, when most of the inhabitants fled from Wittenberg, Luther remained undaunted at his post, collected the orphaned children in his house, and also had the sick brought to his house for care, so that the Black Monastery actually became an orphanage and hospital. No poor person, no person seeking help, knocked in vain at Luther's door. He was indestructibly munificent, and, unconcerned for his own future, gave his last to help. Once, when his wife was in her puerperium, he made over the godowns of the older children to make a gift to a beggar.

Therefore, Luther's income and expenses never wife sometimes took him aside and presented him plates for new needs, Luther would first try to delve usually, after a few fruitless attempts, he would give up trying to solve the arithmetic problem and say, "Käthe, I don't know anything about that. But I will tell it to our HErrgott, and the children must help pray; and you too, Käthe!" And when Käthe then thought that not everything could be done by praying and believing, then the master of the house hinted to her that this was not exactly a Christian view of life, and told her that she would once more see a miracle, how the heavenly Father would take care of her. It came to pass. Other people, the Elector, the Wittenberg City Council, wealthy friends who watched the goings-on in Luther's house in wonder and thought, provided for the doctor, who could not provide for himself. He never lacked necessities, and Luther was not a fastidious man. He could enjoy a larger banquet, but as a rule he was moderate and simple in eating and drinking, and contented with little clothing.



Luther with his family playing and singing.

always the apple beside the rod; when the punishment had accomplished its purpose, it could finely console.

In the conversation at table, seriousness was paired with jest; cheerfulness spiced up the most meager meal. Luther was always an amiable host. After dinner, he would sometimes take his guests into the courtyard, where he had a bowling alley set up, and play the first game. Not infrequently the same failed, which then triggered all sorts of funny exclamations and remarks, to which Luther replied just as cheerfully.

Luther was a friend of singing and music. Already in his childhood and in his youthful years he had shown this inclination. In his Reformation work, he utilized it in the service of the church through song poems and composition of melodies. There was much singing in Luther's home. Luther taught his children to sing from an early age. If one of his students or Wittenbergers stood out to him because of his good voice, he was drawn into Luther's domestic singing circle. In the evening hours of recreation he used to reach for his lute, and at the first chords he struck, the members of the household and guests gathered around him, and from the monastery, in which he had lived for a long time, he would sing.

A book could be written about all these things that I have crowded together here. Has the thought occurred to the kind reader of these lines: That's how it is with us, too! or: That's just how it is in our parish house, with our teachers! then I have achieved one purpose of my writing. For I wanted to show, among other things, that Luther's marriage and household have become a great and beneficial influence on the Protestant Church through the example they set. Our time is bringing about great upheavals in all areas of life. The worst is that we are in danger of losing our domestic sense, our love of family intercourse, our Christian down-to-earthness. Our homes have become almost mere sleeping and eating places to us. The pleasant comfort, the quiet contentment, which adorn a Christian home, are lost to us in the exciting hustle and bustle of modern life. We are always living at a storm's pace, and we hurry ourselves along in our recreations. Are we really better off with all our progress than Luther was? It is worthwhile to think about whether we do not also have reason to look back to Luther in our economic, social, economic, and domestic interests.

Dau.

Our Lord's office.

The year was 1547, and it was a dangerous time for the Lutheran Church. Luther had died the year before, and it had come as he had predicted with almost prophetic spirit. A war had broken out, the so-called Schmalkaldic War, a religious war by which the pope and the emperor sought to exterminate the Reformation from the bottom up, to wipe out Protestantism, and to restore the papacy to sole dominion. And pope and emperor were victorious. The Lutheran Church was torn apart and bled from a thousand wounds. The Emperor could not exterminate the Lutheran Church with fire and sword as he had done in his hereditary lands, in Spain and in the Netherlands. So he resorted to mischievousness and deceit, played the union-maker, and had a new religious order for Protestants and Catholics forged and adopted, which was to serve as a guideline until the perfect decision of a general council, and was therefore called Interim, that is, in the meantime, "for the meantime". This Interim was a veritable juggernaut of the devil. The treasure of pure doctrine was snatched from the Lutheran Christian people, namely, the center and heart of it, the article of justification; and under the innocent name of intermediate things, the door was opened to papal abuses and abominations. And the very people who should have been fighters and guards became cowardly and weak, and gave way, even the city and university of Wittenberg, formerly the headquarters of the Reformation, and a Philip Melanchthon, who no longer had Luther by his side. The unholy Interim was accepted everywhere, and dissent in word and writing fell silent. Only in one city not. The city of Magdeburg stood there as a castle of right, faithful Lutheranism, as a stronghold of the pure confession. There the Reformation had gained a firm foothold at that time. Magdeburg faithfully preserved the jewel of pure doctrine and firmly and resolutely protested against the Interim. It became the center of the struggle against the wretched instrument of union and the chief refuge of all those persecuted by the emperor.

Theologians and preachers, the faithful Nicholas von Amsdorf, the excellent Matthias Flacius, and the capable Nicholas Gallus. And especially the Lutherans, faithful to the confession, used in their testimony for the truth the invention which Luther once called "the highest and last gift by which God advances the cause of the gospel": the printing press. Scripture after scripture for the truth of the gospel and against the lies and deceit of the interim was written there and then sent out to rouse the sleepers, cheer the mats, and punish the apostates and cowards. The valiant printers Michael Lotther, Christian Roderinger and others did not let themselves be hindered even by the Emperor's prohibition from constantly printing writings Against the Interim. And at that time the theologian Kaspar Aquila rightly wrote to Duke Albrecht of Prussia: "Here in these ungrateful German lands nothing may be printed that is Against the Interim, except for the noble, ancient, Christian, imperial city of Magdeburg - that is God's chancellery." And that is why the city of Magdeburg was given the honorary title of "Our Lord's Chancellery".

Why do we relate this at such length? Firstly, for the sake of the cause, which is worth recalling again and again in these dull, religiously indifferent, unionist, compromising times of ours. But, above all, for another reason. Our Synod's publishing house, our Concordia Publishing House, which will formally take occupancy of its new building on November 6, with a special ceremony and with a general day of visitation, has been called "our Lord's Chancellery" more than once here in the "Lutheran." This is a name of honor which it rightly deserves; that it may continue to bear it with full right in the future must be his and all our earnest endeavor. For among the reasons given for the establishment of this Synodal Printing Office of ours was this: "It might be more easily prevented that false books should not be circulated and purchased on condition that they were approved by the Synod." For fifty-five years now books and periodicals have been printed incessantly in this printing office, in which the pure Bible Lutheran doctrine has been made known, and the false doctrine exposed and refuted. It so happens that in America, as in Europe, even writings of non-theological content are considered to contain, if they bear the stamp "Concordia Lutheran Publishing House," Concordia Publishing House, good, pure, unobjectionable reading matter. This is a glory that is worth more than the financial income that the printing house yields, and must be held to with diligence and earnestness by all members of the Synod, so that our publishing house may remain in the future what it was in the past and is in the present: our Lord's chancellery.

But how did our print shop come into being, and how did it become what it is? This is a very interesting story, which clearly shows God's providence and guidance and His rich blessing. Small beginnings often lead to great things in the kingdom of God.

It was in 1867 that the Lutheran congregation in Ottawa Co, Mich, which was and is scarcely known beyond the limits of its Synodical district, addressed a letter to the then Northern District of our Synod, assembled at Adrian, Mich. In this petition she made suggestions to the Synod "in regard to the erection of a Synodical Letterpress and Bindery, as a great pecuniary advantage would accrue to the Synod therefrom." (Until then the synod, which had already existed for twenty years, had had its books and periodicals produced by other printers. It was already once in the year

In 1854 a beginning was made to a synodical printing office, but for want of a larger capital it was abandoned after only three years). The Northern District took up the matter, appointed a committee to consider the matter, and then report at the next meeting. This was done, and a member of this committee, Rev. K. L. Moll, "had submitted a bill for the establishment of such a synodical printing office. The same was read and thoroughly discussed. The proposal met with general applause." In addition to the honest financial gain, another point was emphasized, namely, that the Synod would thereby retain the right of ownership to all books, and thus the danger of corruption of the text would be prevented. And as the best way to raise the capital necessary for a printing press and bookbindery, the issuance of shares was recognized, and two brothers in Milwaukee, E. Eißfeldt

In order to raise the necessary capital, shares were to be issued which were to be repaid within five years; the synod was to have its printed matter produced in the printing press established by these shares for the price paid so far. The net profit resulting from this would serve to repay the shares, and in this way, after five years, the printing press with all its accessories would become the free property of the synod. The five members would vouch for this. These were - their names deserve to remain known in our Synod - the brothers Louis Lange, H. Kalbfleisch, E. F. W. Meyer, H. Steinmeyer and the then colporteur of the Synod F. Lange. And the members of the committee on printed matter were brethren E. W. Leonhardt, C. Römer, and J. T. Schuricht.

The decision of the synod was carried out without delay. The five aforementioned St. Louis parishioners joined in a



The environment of the first synodal printing house in the early seventies.

1. the Concordia Seminary. 2. the old school of the Kreuzgemeinde. 3. the old synodal printing office, 4. D. Walther's apartment. Right: The church of the Holy Cross.

and H. Ruhland, were instructed to draw up a draft on this matter and send it to the next General Synod.

Now the ball was rolling. In the same year, the then General Praeses, Prof. E. F. W. Walther, presented the matter to other district synods. The already existing synodal committee for printed matter in St. Louis also took up the matter with interest, especially the publisher of the "Evening School", Louis Lange, who was already active in the field of printing. The demand for an own synodal printing office became louder and louder. On its own responsibility, the aforementioned printing committee provisionally set up a composing room, which was very successful. And then at the General Synod in September 1869, the motion emanating from five St. Louis parishioners to purchase a printing press for the Synod was approved, and

Directorium together and asked Praeses Walther to take over the presidency. As early as October 21, the cornerstone was laid on the Seminary gymnasium field, and soon a brick house 60 feet long and 25 feet wide was constructed. It was two stories, although one story would have sufficed at first. Students of the Seminary, whose dormitories had become too cramped, were to find bedrooms on the second floor, and the Board of Supervisors of the Institution promised to contribute to the cost of the building. On December 27, the composing room could be moved into the completed house, on February 6, 1870, the printing press arrived, on February 14, it was put into operation, and on February 28, a public dedication ceremony took place. And whoever thinks that the fathers in their time did not know how to organize festivities only needs to read the description of it. Right "publicity" already existed at that time. The celebration was supposed to take place in the auditorium of the seminary, but it proved to be much too small, and so one moved to the nearby church of the Holy Cross. Trombone choirs introduced the celebration and accompanied the

Congregational songs. A lively song especially composed for the celebration by Father G. Schaller, "Praise to God for the great gift of the art of printing", was sung by the entire congregation, Prof. Walther gave a speech about Gutenberg's invention of the art of printing in the service of the Church of the Reformation that is still highly interesting today, the student choir sang a motet, and at the end the chorale "Now give thanks to God" was sung again with full trombone accompaniment. Then all hurried into the new printing house, from the gable of which the national banner waved festively in the air, and inspected the new establishment, where everything, compositors, printers, machines, etc., was in full activity. After this tour, the whole crowd of festive guests moved into the seminary building and were treated to food and drink "truly festive." Trombone and singing choirs competed with each other and interrupted the Christian-happy common conversation by musical presentations. And to ensure that there was no lack of spiritual spice, one of the professors at the seminary gave a lecture on "Book traffic in antiquity before the invention of the printing press", which later appeared in print. With the Paul Gerhardt evening song "Nun ruhen alle Wälder" ("Now all the forests rest").



The first print shop on the seminar site.

The celebration, which lasted from 2 o'clock in the afternoon until 11 o'clock in the evening, ended with the resounding sound of the trombone, and Prof. Walther concluded the report on it with the regret that "not all members of our dear Synod were able to take part in this beautiful and also spiritually blessed inauguration celebration of our dear Synodal printing office". "May they all rejoice with us and thank the Lord with us that He has again blessed us with rich blessings through the success of this important enterprise!"

Thus our synod has come to have its own synodal printing office, and that was the beginning of it. A few words shall follow next time about its further blessed development and growth.

L. F.

The gospel and the printing press.

With eternal gospel once, according to
God's will, An angel flew through
heaven's space, To meet the church's
need.
Though he cried with a loud voice, The
printer's art was his girdle, Prepared for
him by God.

Not higher gifts hath God bestowed,
Thereby his word and name Dignity
advanced and taught;
It's the last flame
Before the extinction of this world, Which
holds fast to evil only and lies completely
in trouble.

G. Schaller.

Of our schools and educational institutions.

Inauguration in Winfield.

Sunday, September 13, was a day of joy for our St. John's College in Winfield, Kans. On this day the splendid new teaching building, which was already shown in a picture in the last "Lutheran", was solemnly dedicated and handed over to its purpose with praise and thanksgiving to God.

Favorable weather made it possible for many fellow believers from the surrounding communities to participate in the uplifting celebration, to which the local congregation was almost complete. At a quarter to ten o'clock a short consecration service was held in front of the main entrance, opened by D. R. Mießler, chairman of the Board of Supervisors, with the trombone choir from Independent, Kans. accompanying the festive singing and Dir. A. W. Meyer offered the dedicatory prayer. With the words of the Psalm, "Open wide the gates, and lift up the doors of the world, that the King of glory may come in," he then opened the doors in the name of the Triune God, and, preceded by the Board of Supervisors, the Synodical officers, the teaching staff and the student body, the large congregation entered the spacious auditorium. In the service held here in German, which was embellished by a choir of students and the congregation choir, Father M. F. Kretzmann, the secretary of the synod, preached a delicious sermon in which he showed, according to 2 Chron. 7, 15, 16, when God's blessing would continue to rest on our institution, namely when prayer was diligently practiced and God's word was kept alive. President C. F. Lehenbauer "gave a shorter address in which he expressed the blessings of the Kansas District.

After the noon meal served in the dining room for the out-of-town guests, an English service was held at two o'clock. D. J. G. F. Kleinhans, President of the Southern Illinois District, preached the sermon and, according to Luk 4, 20, with heartfelt words, encouraged all those connected with the institution to fix their eyes on Jesus at all times; from this would follow, first, the right obedience to Jesus and his holy word, then also the firm resolution to serve him and his church. Mr. H. W. Horst, member of the Board of Directors of the Synod, then addressed a few words to the congregation, in which he paid due tribute to all those who had unselfishly offered their services for the success of the building project as well as for the establishment of the institution in general. This service was also embellished by appropriate presentations of the student choir as well as the congregation choir. They were indeed wonderful services. The spacious auditorium was filled to capacity, and unfortunately many visitors were unable to gain admission.

The late afternoon hours were devoted to the inspection of the building. There was general admiration for the magnificent, fireproof stone building with its friendly assembly hall, its wide corridors, light-filled classrooms and practical internal facilities.

But praise and thanks be to the Lord our God, who has made the hearts of his Christians willing to offer their gifts for the performance of this so necessary and so excellently successful doctrinal edifice! May he now also keep teachers and pupils by his word and in his fear! May he bless all teaching and learning, and may this institution also serve more and more abundantly to equip faithful laborers in his vineyard!

I. W. Werling.

To the ecclesiastical chronicle.

From our Synod.

Sixty years in the service of the church. It is a rare thing when one can be in the ministry for fifty years, but it always happens with a number of pastors even in our synod. Fifty years ago, in 1876, 41 candidates entered the sacred ministry from our St. Louis Seminary, 28 from our Synod and 13 from other Synods of the Synodal Conference. Of these 41, as far as we can ascertain, 9 are still in the ministry, and 6 others are still living in: well-deserved retirement; the others have already died. But we also have six in our midst who entered the ministry sixty years ago, in 1865, that is, who have served the Lord in the Church longer than that: HErrn have served, though they are all set in retirement, some of them for some time past, while others of them are still occasionally active. All have passed the eighty years which the Psalm calls the high limit of human life. These are Prof. J. Herzer and Bro. TH. Mießler at St. Louis, P. H. Koch at Sadorus, Ill, P. Fr. Kleist at Chicago, P. J. Geo. Präger in Milwaukee, and P. G. W. Brüggmann in Nashville, Ill. May God the Lord be their sun and shield, and their very great reward, and may it be light to them about evening! Father Mießler's anniversary in office was solemnly celebrated in a special service in August, and Prof. J. Herzer was permitted to celebrate this commemoration on November 3 - on which day he also completed his eighty-fifth year - in the circle of family and friends. L. F.

A good plan. In a church bulletin, "Bethlehem" from Milwaukee, Wis., we read the following: "'Young accustomed, old done/ This proverb finds its application also in Christian education. If we want to educate our children rightly, we must also see to it that they get Christian and Lutheran reading material, both Lutheran books and Lutheran magazines. Many of our members are familiar with the "Lutheran" or *Lutheran Witness*. Besides these much appreciated and useful periodicals, our Synod also publishes smaller periodicals which are especially suitable for children and adolescents. On the advice of the teachers, the School Board has decided to add the following smaller sheets to the book list of our school children: *Lutheran Guide* for the four lower grades and *Young Lutherans' Magazine* for the four upper degrees. These papers appear monthly; the former costing 25 cents, the latter 35 cents the year. They contain Christian narratives and valuable accounts of the mission and other important activities of the Synod, adapted to the: Understanding of the children adapted. This is then treated of and discussed by the teacher in the class each month, so that the children may have a lasting benefit from it. If this is carried on in this manner and under such instruction from year to year, we shall accustom our children to learn to love and enjoy reading such magazines. This should then, as they grow up, awaken in them a desire to order and read the 'Lutheran' or the *Witness* until

To their end. But the good example and earnest exhortation of parents should help to bring this about; from this would come a great blessing to every congregation, and to the kingdom of God in general, and would result in a more earnest and zealous activity." L. F.

Domestic.

Congregational Singing. Nothing embellishes the service more than good, strong, heartfelt singing. Choral songs have their place in the worship service; but nothing

uplifts devotion more than clear, bright congregational singing. This is recognized by other communities outside the "singing church," as the Lutheran church has rightly been called. The well-known Methodist John Wesley, who himself wrote many a hymn for his community, used to give the following rules about congregational singing: 1. Learn the tune. 2. sing exactly as it is written in the book. 3. let all sing. 4. sing joyfully and at the top of your voice: Sing joyfully and at the top of your lungs. 5. sing modestly and do not shout. 6. Sing ye in time. 7. sing to the Lord. These rules can also be applied to our glorious chorales.

How good it is to enter a place of worship where the whole congregation is singing joyfully in honor of the Lord! The song is the preparation for the sermon. It opens the heart to the dear word of God that resounds from the pulpit. And our glorious Lutheran melodies are beautifully adapted to the splendid: Words of our chorales beautifully adapted. Both melody and song glorify the Lord. It is therefore to be regretted that in many congregations there is no desire to sing properly. Is it perhaps because they do not know or take to heart what the above rules express? A right Christian who has tasted in his heart the grace of God in the gospel will also be a right singer of God, in his own home as well as in the church. Not without reason does Paul exhort, "Let the word of Christ dwell among you richly in all wisdom. Teach and admonish yourselves with psalms and hymns: and spiritual and sweet songs, and sing unto the Lord in your: hearts." Col. 3:16. J.

T.M.

A new church fellowship. A number of Baptist fundamentalists recently met in Philadelphia for the purpose of forming a new church fellowship to be called God's Loyal People. They also adopted some articles of faith, one of which declares that baptism is an immersion of the believer in water, and another that the church is a body of believers who have received water baptism. At its first meeting, this fellowship also established an institution for the training of preachers, namely, the Eastern Baptist Theological Seminary. The majority of the fifteen trustees of this seminary are outspoken opponents of modern heresy and the theory of evolution, as well as infant baptism. The new seminary opened on September 22. But already divisions are showing up in this new church fellowship. Namely, its leaders are not united in their views about the second coming of Christ, and this is likely to make it impossible for the new sect to endure.

Baptists are enthusiasts and therefore reasoners, even if they do not share the unbelief of free-minded people. This explains why they reject infant baptism and believe a millennial kingdom. J.T.M.

Roman nuns in public schools. The citizens of Owensboro, Ky. recently filed a protest against the school board of Davis County, which for the past five years has repeatedly employed Roman nuns (Ursuline nuns) in the public school. Thus all the Protestant children of the district are compelled to sit daily at the feet of these Roman Catholic teachers, who are, of course, dressed in their religious habit. The "Lutheran Herald" remarks on this matter, "It is not said whether the majority of the population in that school district is Catholic. If they are not, surely the citizens should do something more than protest. They should vote for another school board. It is to be feared that everywhere a disproportionate number of the teachers will be

in our state schools belongs to the Papal Church. But the Protestants themselves are to blame for this. But it is quite irresponsible when Protestant parents entrust their adolescent children, especially their daughters, to Catholic educational institutions and let them participate in the 'idolatry of the Mass.

That Roman nuns, in their religious habit, should teach in the State schools, is, according to the determination of the Supreme Federal Court, not in conformity with our State Constitution. Remedy against it would therefore be easily obtained in such cases.

J.T.M.

Traces of ancient American culture. According to a report made by Prof. Dr. Peabody, the director of the Ethnological Museum of Harvard University, on the results of a recent research trip through Central America, these are highly important. The oldest traces of American culture were found on the Yucatan Peninsula. They point back to a time of more than six centuries before Christ, and date from the reign of the Mayas, that great Indian people who inhabited the territory from Mexico to San Salvador and Honduras. The ancient Mayas were artistically and scientifically a highly advanced people, as is evidenced both by their surviving buildings and their unique inscriptions. From these it is evident that the Mayas in ancient times not only knew the rudiments of mathematics, but also possessed considerable astronomical knowledge, which enabled them to exhibit a calendar of days extending to 580 B.C. Still today there lives in Mexico a small tribe, about a thousand strong, which speaks a language similar to the ancient Mayan language. This tribe, however, is on a very low cultural level and shows, as is often the case with other peoples, degeneration and decay, that is, the exact opposite of development (evolution). It seems as if God wants to give the unbelieving generation of our time always new proofs to punish unbelief and thus to pave the way for the preaching of the gospel.

J. T. M.

Abroad.

Berlin the city of many churches. According to a report available to us, the "godless" Berlin has the most churches among all the cities of mainland Europe. While Amsterdam counts about 50, "holy" Rome 60, Munich 100, and Vienna even 135, and other important cities an equal number of churches, yet Berlin surpasses them all with its 260 churches. Among these are 132 Protestant and 65 Catholic houses of worship. There are also represented 3 French, 1 English, 1 American, 2 Baptist, 14 Methodist churches, 23 Jewish synagogues, 3 Garuison churches, and 13 monastic places of worship. The deaf and dumb have their own chapel. A Buddha temple has been erected for the heathen; besides these there are meeting-places for Mohammedans, Spiritists, "Christian Scientists," and other sects and enthusiasts, who flock there in a heap.

Through our brethren in Germany, an urgent request is now being made to us to help them establish three or four Lutheran chapels in Berlin. At present Fr. Dr. H. Koch of Berlin is staying in our midst to raise interest in the richly blessed mission in the great city of Berlin. Will's God, the first chapel will soon be erected.

J. T. M.

Descendants of Luther. An association of descendants of our father Luther was recently established in Germany at the celebration of the four hundredth anniversary of the Lutheran parsonage. According to researches made by D. Otto Sartorius von Dankenhausen, 482 descendants of Luther are said to be alive today, distributed among 160 families and living in 130 different places.

The fact that Luther's physical descendants are still alive today is of little importance. But that, in spite of the rage of the devil and the pope, millions of spiritual descendants of Luther are still alive today, who, like Luther, place their hope of eternal blessedness entirely in JESUS CHRIST, the Saviour of God and man, leaving aside all works of righteousness, is a miracle of God, for which the whole world should praise and glorify God. For the hardest thing to learn in this world-and for this one must go to school with the Holy Spirit-is that one is a poor sinner who is saved by grace alone, through Christ's blood.

J. T. M.

What the Pope is all about. The papal yearbook for 1900 gives the official title of the pope as "Pope, Vicar of Christ, Successor of the Prince of the Apostles, High Priest of the universal Church, Patriarch of the East, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the temporal possessions of the Roman Church". May the pope retain all other titles, two certainly do not belong to him. He is not Christ's Vicar; for Christ himself is the Head of his Church, and rules in it by his word. Nor is he the high priest of the universal Church. This title, again, belongs to our Saviour alone. Hebr. 4, 14 we read: "Forasmuch then as we have a great high priest, Jesus, the Son of God, which is gone up to heaven, let us hold fast the confession." Likewise we read Heb. 7:26: "Such a high priest ought we to have, holy, innocent, undefiled, separate from sinners, and higher than the heavens." The Pope is not all these things, and therefore he cannot be the High Priest of the universal Church.

J. T. M.

East and West.

Home.

When one attends the session of a Synodical District which, like the Southern Nebraska District, still holds the good old fashion and assembles over a Sunday, one rightly expects Synod Sunday to be the high point of the Synod. And in that regard, I was not disappointed in Blue Hill. On Synod Sunday, a beautiful mission feast was held next to the church under a huge tent. On the whole, I prefer to have church festival meetings in the .church itself, for the sake of the whole service, and especially for the sermons, which, after all, are to be heard by all; but then also for the sake of the outward order, and finally for the collection. But I immediately admit that such open-air missionary festivals, especially in rural areas, have their justification, and I do not forget that the Lord also preached in the open air to the crowds that thronged to him in the Promised Land. Such open-air festivals are at the same time Christian folk festivals, for which there is more need and therefore more justification in the beautiful summertime and in rural surroundings than in the cities, especially in the age of automobiles, whereby distances are easily overcome. So it was in Blue Hill. A ring of churches surrounds the community there, and the members of the same had come in great crowds. But not only from the nearest vicinity. Individual co-religionists had hurried a hundred and more miles to the feast. Three uplifting services were held. Pastors C. F. Schrein, H. W. Meyer and A. Säger preached in German and English about missions and church school. The teachers' choir, a fine institution in Southern Nebraska, sang, as in every service, so in these festive ver-

Even if it takes you a long time, if it seems as if the promise is delayed, just wait, just wait, "it will certainly come and not be delayed". Not a day too soon, nor a moment too late, but exactly at the time appointed by me from eternity, it will come. And it will "come freely in day," that is, it hastens, gasps, as it were, toward the end. As a runner, after a long race, at the sight of the approaching goal, once more summons up all his strength, and rushes along with panting breath, in order to reach the goal quickly, so also the prophecy hastens, so gasps, towards the end; it is, as it were, just as eager to reach the goal, which comes nearer and nearer, just as eager for the fulfillment as the believing children of God. And it will "not be left out," it will not deceive you, it will not lie and deceive you, but it will fulfil all expectations, all hopes, yea, far, far exceed them.

We know how God made his word true. We know how in Habakuk's time the prophecy was really coming to an end. Three thousand four hundred years had passed; only six hundred years were left until the fulfillment. Six-sevenths of the Old Testament week had passed; only one day, as it were, separated it from the New Testament Christmas.

We know that "when the time was fulfilled, God sent his Son", Gal. 4, 4, who is power, hero, the strong God, the eternal Father, Immanuel, whose beginning was from the beginning and from eternity, Isa. 9, 6; Micah 5, 1; who as high priest redeemed his people by sacrificing himself out of the hand of all their enemies; who as prophet offers and appropriates his treasures to men by his word and sacrament; who as king rules his people, bought by his blood and gathered by his word, and leads them to blessedness. So gloriously was the prophecy fulfilled in his time.

Also throughout the whole time of the New Testament there is a longing, a hoping, a looking out, if the Lord will not come to make His promise come true: Behold, "I am coming soon!" Revelation 22:20. For centuries the Church has prayed, "Yea, come, Lord JEsu!" Come and take us to You, that we may celebrate eternal Christmas up there with You! Centuries, soon two millennia, have flashed by, and still JEsus has not come. The enemies blaspheme and mock: "Where is the promise of his future? ... Everything remains as it was from the beginning of the creature", 2 Petr. 3, 4.

In the hour of temptation, Satan also shoots his fiery arrows into the heart of a Christian: Who knows if Jesus will really return? Who knows if "after this life is ready for us a life eternal"? Who knows if it is all true, if it is not all lies and deceit? Then we must step with Habakkuk on our feasts, hasten to the unshakable word of God, and see what is said to us there, and what we can answer to our heart's anxious doubts and bitter lamentations. It will soon become clear to us: The prophecy will yet be fulfilled in its time; it hastens, gasps, toward its end. There are more and more signs that indicate the coming of Jesus to the people. Earthquakes happen more and more frequently; war and war cries are heard everywhere; more and more the preaching of the

The Antichrist with his seductive powers has come, exposed by Luther, mortally wounded by God's Word; within and without Christendom the enemies are rushing in from all sides, as numerous as the sands of the sea, and surround "the camp of the saints and the beloved city," Revelation 20:9. Thus the last link in the chain of prophecy will also be fulfilled: the coming of the Lord for judgment upon His enemies, for the redemption of His Christians. One notices it, the time hurries, it races along, one almost hears it gasp, how it rushes towards the goal, the end. Soon, soon the hour of the revelation of the glory of the great God and of our Saviour Jesus Christ will strike. Then we shall know that the prophecy does not deceive, that the reality up there so gloriously exceeds all expectations, now, as the sunset in reality far, far exceeds in glory all pictures, however colorful. "Yea, come, Lord JEsu!"

Christmas is approaching again. Only a few weeks separate us from the celebration of Christmas. And yet many things can happen, so that we will not celebrate it. The world can end, death can call us away, other unforeseen circumstances can upset all our plans, so that we celebrate Christmas quite differently than we thought. Only one thing is certain: Christmas above in the light with Jesus. This will be celebrated when the earth and the heavens set. Do you want to take part in it? Then please do:

Now, O Lord JEsu, rightly believing invented, Send our heart to pass away therein, That we may pass all the hours To eternal joys!

Th. Lätsch.

The Nicene Symbolum.

An important day of remembrance and encouragement.

Sixteen hundred years have passed this year since the Nicene Creed was written.

The meaning of this great and important confession of the whole Christian Church is as follows. When the conversion of the Roman Emperor Constantine the Great to Christianity had given the church outward peace, the devil stirred up a great false teacher who attacked the doctrine of the person of Christ. This false teacher was Arius, a presbyter at Alexandria in Egypt. He taught that Jesus was not the true God, that he was of the same nature as the Father, that there was a time when the Son of God did not exist, and that he was a creature of God, though created before all others. He gained a large and influential following, and thus the church was shaken, confused, and torn apart in its innermost foundations.

In order to restore peace in the church, the emperor called a council, a general church assembly, to Nicaea in Asia Minor. This happened in the year 325. 318 bishops from three continents and many guests came to this council. At first the doctrine of the deity of Christ was disputed. The followers of Arius, among them especially Eusebius, bishop of Nicomedia, tried to cover their false doctrine and to give the appearance that they did not want to rob the glory of the Lord Jesus. When they

But when they were finally asked whether they believed that Jesus Christ was coeternal with the Father, and they denied it, their error became clear and manifest. Among the teachers who defended the divinity of Christ at the Council, the young Athanasius, who was a deacon of Alexandria, was especially distinguished.

At Nicaea the glorious Creed was adopted, in which the whole Church, following the Apostolic Symbol, confesses in clear words the great and important article of the true divinity of our dear Saviour.

It is said in this Symbolum, "I believe in one Lord JEsu(m) Christum, God's only Son, born of the Father before all the world, God from God, light from light, true God from true God, born, not made, with the Father in one being, by whom all things were made."

In our last, sorrowful time, many false teachers have again risen up in the midst of Christendom, who want to rob our Saviour of His honour and say that He is not the true Son of God, not born of the nature of the Father. How far this terrible error has spread, especially in our country, is shown by the struggle in the sectarian churches between the so-called fundamentalists and modernists.

In our Synod we stand firmly on the Nicene Creed. All our professors, pastors, teachers and congregations confess with joyful mouths what is said in this symbol of the person of Christ. It is therefore fitting and salutary that in this year we gratefully remember God's great blessing in giving victory to the truth at Nicaea and preserving this glorious confession for the Church to this day.

We are now entering the holy season of Advent. In this time we are especially occupied with the person of our Saviour, learn anew from the Holy Scriptures that He is truly God, born of the Father in eternity, and thus prepare ourselves for a joyful, blessed Christmas celebration.

I have been informed that the Visitation Conference of our Western District will recommend to all its congregations that they commemorate the Nicene Symbol in their services on the Sunday before Christmas. It would be good if this were done in all the congregations of our Synod, which is hereby encouraged.

When in this service, according to the instructions of the Confession, the sermon is preached on the person of our Saviour, and the congregation confesses their faith in their Saviour with the words of this old symbolism, and when, in addition to this, strong Christmas hymns are sung, as Nos. 21 and 30 in our hymn book, then this celebration puts us in the right Christmas mood, and causes us all to thank God heartily that the great article of the true divinity of our Saviour, on which all our faith rests, has been preserved for us in spite of all the raging of the devil.

The eternal father's one child Now found in the manger; In our poor flesh and blood The eternal good disguises itself. Kyrieleis!

Amen. F. Pawpaw,

Pon our schools and educational institutions.

The greatest danger threatening our parochial schools...

The greatest danger threatening our parochial schools is not hostile legislation on the part of the state, nor is it that our Christians do not rightly recognize the purpose of a Christian school and do not duly appreciate its usefulness.

However, we must not be indifferent to the efforts that have been made and are still being made to eliminate our parochial schools. We have already had sad experiences with this, for example in Oregon, Michigan and Nebraska. We must take serious care that our American civil rights are not diminished. But our Supreme Court has already ruled that parents must not be deprived of their natural and legal right to take care of the upbringing of their children themselves.

We must also admit that among us some Christians know well that they should, according to God's commandment, bring up their children in discipline and admonition to the Lord, but that they do not recognize that the Christian church school is the best means for this under our circumstances, and that it is dangerous for children's souls if they are sent to a school in which God's Word does not rule. "But where the Holy Scriptures do not rule," says Luther, "I certainly advise no one to send his child away. It must perish all that does not drive God's Word without ceasing." (St. L. ed. X, 341.) Yet we have generally been permitted to make the beautiful experience that our congregations have established Christian schools and have also gladly maintained them. Even now our congregations can be induced to do so. Our synod has become what it is, in no small part, through its Christian parochial schools. We should acknowledge this with grateful hearts, and diligently pray God to preserve our Christian schools.

The greatest danger, however, threatens our schools from a completely different direction, and that is the lack of the necessary teaching staff.

In our time, when much higher demands are made on our schools than in the past, it must be emphasized again and again that a school is only a good school if it has good teachers. If a school does not perform as well as it should, not only does this deprive parents of the courage to send their children there, but it also damages the good reputation of the school to the outside world and gives the enemies of our schools cause to condemn it and to go forward against it, rightly or wrongly.

But without teachers a school cannot exist at all. And we lack the necessary teachers very much. Many a congregation has repeatedly - three, four, five, six, seven times and even more - appointed teachers in vain, so that they finally became quite disheartened and the school suffered as a result. "Can you name us a good teacher?" how often one is asked this question by those who have to be called! And how constantly are our seminaries of preachers and teachers approached to give a student to help out in the school! One receives long letters describing the plight of the school, and imploring one to help the good cause after all, and save the school. And some, who do not know the facts of the matter, confidently believe that with the large number of our students a wrong request is quite impossible.

In St. Louis, since spring, we have had ninety-five ge-

From the German confessional church (free church).

The Synod of the Evangelical Lutheran Free Church of Saxony held its Synodal Assembly of this year from the 3rd to the 8th of September in the "North of Germany, on the "water's edge," in the city of Hamburg. After the opening service, which was held in the beautiful Redeemer Church, which had been graciously placed at the disposal of the Hamburg congregation for the purpose, the assembly proceeded to organize its forty-seventh meeting. President D. Th. Nickel read his presidential address, in which he reminded us of our Christian duty, the duty of faithful confession. He then gave his annual report. A number of new pastors and congregations were received into the Synod in membership. The meeting then proceeded immediately to the discussion of the various motions submitted to Synod, which were in great number. The first motion brought up for discussion was the division of the Synod into districts. After a long discussion of the pros and cons, the division of the Synod into districts was adopted. A commission was elected to draw up a new constitution.

A no less important proposal was to change the name of the Synod, because the previous name "Free Church" was no longer appropriate after the separation of church and state and was also misunderstood by many. Although some did not want to give up the historical name by which the synod has been known for almost fifty years, the synod finally decided to change the name. The name of the Synod shall henceforth be: "Evangelical Lutheran Confessional Church of Germany." Longer time was devoted to negotiations concerning the theological college in Zehlendorf near Berlin. The Synod recognizes what a glorious asset it possesses in this institution, and is aware that the training of ministers of the Word is one of its highest duties. Therefore it decided to encourage all congregations to support this institution to the best of their ability. However, since most of our congregation members are impoverished by the war and the subsequent inflationary period and are hardly in a position to support their own congregational budgets themselves - yet one must praise them that despite all this they give abundantly, often even beyond their means, and strive to become independent congregations as soon as possible - the Synod decided to do everything possible to ensure that at least one third of the costs of the college are raised. Since the subsidy which the Friends of the Free Church had regularly contributed to this institution can no longer be provided by them in the future, the Synod will approach the brethren in America with the heartfelt request to provide the remaining two-thirds as long as necessary. In return, the Synod will grant the brethren a seat and vote on the Board of Directors. In connection with this matter, the Synod resolved to petition next year's Synod of Delegates to give Prof. D. Mezger, who, to the joy of the congregation, had returned safely to its midst on the second day of the Synod to teach at the institution for another year, to the Free Church permanently as representative of the Brethren.

The discussion of the mission was also important. The report of the Missionary Commission clearly showed that missionary activity, which had previously been more or less hindered and restricted as a result of ecclesiastical-political conditions, has developed into a very blessed and flourishing activity. In many places God has opened a door for us. We would only like to remind you of the great missionary success that we have achieved with God's help in the Kingdom of God.

capital Berlin. The greatest obstacle in missionary work today is the lack of suitable church halls. It is and remains a sad fact that most congregations have to make do with parlors and quite unsuitable halls. We would like to cite just one example: The congregation in Leipzig, which, in spite of a vacancy of almost two years, is flourishing in the great city of art and learning, has had to hold its services for years and years in a dark hall located in a back building on the first floor. During the whole service the motor of the kitchen machines of the neighbouring hotel purrs. Then, when the sermon begins, the listeners are usually disturbed while still in worship by the chanting of Adventists who have nested next door, not without purpose. The distress of this congregation is but an example of the distress in which so many others, indeed most congregations, find themselves. There is no doubt that our congregations, especially in the Grotz towns, would be better increased if the very town congregations had suitable church halls. But here, too, the poverty of the parishioners makes a thorough help quite impossible. In this emergency situation, the synod confidently turns to the brethren in America with the request to help them fill the church building fund in the near future so that the greatest need can be remedied. The Synod was encouraged in its missionary work by the solid paper presented by Fr Heinrich Stallmann on "The Inner Mission".

Still other important church matters were discussed and dealt with. In the election held this year, all the officers were re-elected with the exception of the secretary, who himself had declined re-election because of too much church work. His brother, Father Hermann Stallmann, was elected in his place. On Synod Sunday all Synod members were gathered for a joint service in the auditorium of the nearby high school, where Th. Reuter preached the sermon. In the afternoon, festive services were held in the hall where the synodal proceedings were held. Speakers were the pastors Schmeckenbecher, A. Hübener and Wöhling. The synod expressed its gratitude to the congregation of Hamburg, which had hospitably accommodated the synod in the best possible manner, despite the expensive times, together with the heartfelt wish that God would allow their dear pastor, Father Löffler, who fell seriously ill on the first day of the synod, to recover soon and preserve his church for a long time to come. With a hearty "See you next year in Dresden!" the Synod members parted from each other.*) Fr. Scherf.

Our Lord's office.

2.

Of the origin of our Synodical Printing Office in St. Louis, and the dedication of its first building in 1870, the last number of the "Lutheran" told. We now add a few notices of its further growth, which has been visibly blessed by God.

By 1874 the space was no longer sufficient, and a new building was listed, but this time not again on Seminary Square as the first, but about two blocks away on Indiana Avenue. (The old print shop then served the seminary, which took up more space, especially in

*) Since then the news has arrived that Fr. Löffler has died. His death means a great loss for the Confessional Church.

the time the present seminary building was erected). Then in 1888 an addition was made to the new publishing house, in 1893 another building was listed, this time on Jefferson Avenue, and in 1911 a large, even addition was added to this new building. But already since

whose celebration has been celebrated. It took place on 6 March 1895 in the auditorium of our seminary. After an organ prelude and a hymn of praise, the recently departed C. C. Schmidt, the then chairman of the board of directors of the printing house, held a short welcoming speech; and after orchestral music, he gave a short speech.



The faculty of Concordia Seminary in St. Louis.

She is entrusted with the editorship of the five journals of our Synod: "Lutheran", *Lutheran Witness*, "Lehre und Wehre", *Theological Monthly*, "Magazin für Ev.-Luth. Homiletik".

After several years the space was no longer sufficient, and so last year a completely new building was erected, which serves especially the composing room, the printing shop and the bindery. And after this new building had been gradually put into use for several months, the present old

music and choral singing on the part of the students, Prof. A. L. Gräbner, who had already gone home twenty years ago, gave the actual celebratory speech, which has also appeared in print, in which he explained the great significance of the event and the lessons that grew out of it - a speech rich in content and still worth reading today. The celebration, which was attended by many parishioners from St. Louis and a number of neighboring pastors, came to a close with orchestral music and choral singing and the jointly sung chorale "Bis hieher hat mich Gott gebracht" ("God has brought me to this place").

So it was customary and almost natural that the latest event in the history of our Concordia Publishing House should be duly celebrated. The celebration took place on November 6 and was twofold. In the early afternoon, in the Publishing House's own newly-established meeting house, a more intimate celebration was held for all the employees, now numbering 140, but also attended by members of the Board of Directors, the various committees associated with the Publishing House, and editors of the twenty magazines currently published by the Publishing House. D. F. Pieper, the oldest member of the editorial staff of our principal journals, opened the ceremony with a prayer, after singing the chorale verses, "Praise the Lord, who hath visibly blessed thy state." Prof. J. H. C. Fritz, the secretary of the board of directors, held the ceremonial speech about the right task and meaning of our publishing house. And then followed a series of short speeches. Vice-President F. Brand spoke as deputy to the President of the Synod, D. F. Pfotenhauers, the writer of these lines on behalf of all editors, Prof. M. S. Sommer as chairman of the Committee for Literature, and P. König as chairman of the Sunday School Board. But rightly the clerks also had their say: Fr. F. Rupprecht, who for more than twenty-five years had been the one and reviews the last of the manuscripts for printing.



The editors of four other journals published by Concordia Publishing House.

P. A. Lange ("Kinder- und Jugendblatt"), P. A. Dörffler (*Concordia Junior Messenger*), C. F. Drewes ("Mission Dove"), P. F. J. Lankenau (*Lutheran Pioneer*).

In the course of time, many changes, improvements and alterations were made to the buildings, so that they now also have a completely different appearance inside.

Just as the earlier changes had been more or less festively marked, so the twenty-fifth anniversary of the publishing house was marked with a special celebration.



Our Concordia Publishing House in its current buildings.



The officials and authorities of our Concordia Publishing House.

Mr. Ph. Rühl, the oldest employee, who has experienced almost the entire history of the publishing house, has been working there for more than fifty years and is especially responsible for the technical side of all printed matter; and last but not least, Mr. E. Seuel, who has been working for the publishing house since the beginning.

soon to be twenty years the manager of the whole business, and under whose direction, by the blessing of God, it has so enlarged and expanded. His assistant in the management, Mr. A. A. Grotzmann, who joined him a year ago, presided at the entire celebration, and D. P. Kretzmann, who himself worked for a time at the Publishing House, closed it with prayer and blessing.

The second part of the celebration was that for three hours in the afternoon and two hours in the evening all departments of the now really large store were open to our Lutheran fellow believers in the city and surrounding area for a visit by special invitation, while the employees did their regular work. And the invitation was responded to in a splendid manner. Especially in the evenings, the visitors streamed into the extensive, wide-spread business building, so that it was sometimes difficult to get around. And all observed with evident interest the new, convenient, practical facilities, and rejoiced that this successful, flourishing business was theirs. For the Concordia Publishing House is owned, not by the manager, not by the board of directors, not by any smaller or larger business corporation, but by our Synod; and our Synod is composed of the congregations belonging to it, and therefore, finally, of the members of the congregation.

Synodical treasury flowed. The receipts have increased from \$31, 281 in the three years 1869 to 1871 (when the first printing office was established) to \$310,000 in the last three years, from 1921 to 1924.

But this financial gain is not the main thing. Through the books and magazines that have been printed in our publishing house in the course of more than fifty years and have then gone out into the world, great spiritual blessings have been bestowed. The pure doctrine has been expounded and defended, the manifold errors have been pointed out and refuted, the ignorant have been instructed, the instructed have been encouraged, the weak have been strengthened, the mats have been encouraged, the sorrowful have been comforted, the gainsayers have been punished. God has not only richly blessed our publishing house, but has set it to rich blessing. How many blessings have been bestowed on the world through our printing house cannot be calculated with human numbers, cannot be expressed with human words. Who can measure - to cite only one and the most obvious - what our



The 140 employees of our 1
Left at the end Mr. A. A. Grandma

To describe the establishment itself and the expansion of the business in more detail is beyond the space available to us here. It is described in detail in a magnificent, richly illustrated commemorative book, which was given to all participants free of charge. The pictures enclosed here are also taken from this book. And the Synod members who will sooner or later come to St. Louis will certainly also visit their publishing house. They will be pleased to know that the new publishing house now offers suitable rooms for the conduct of Synod business, such as that of the treasurer and financial secretary, for the meetings of the Board of Directors, and for smaller and larger church meetings in general.

Thus our Concordia Publishing House has grown and grown large through the years under God's rich blessing, under the care of the Synod and its members, and under the skillful and faithful work of its managers and employees. It has also contributed large sums to the Synod from honest business profit. As far as can be reckoned from synodal reports and treasurer's receipts - for some years the information is lacking there - \$3, 339, 342 are from the Publishing House into the

But all this is accounted for in the upper sanctuary, which we shall one day learn to know, because then our mouths will also be full of laughter about this matter, and our tongues full of praise.

So we want to stop at such a commemorative day in the history of our publishing house, as it was the 6th of November, and in the wide circle of our synod we want to recognize God's goodness and benefit, praise and glorify him for it and be all the more serious and eager and faithful that our valuable Concordia Publishing House also in the future and, if God wills, still be and remain better than what it was in the past half century - our Lord's chancery.

L. F.

C. C. Schmidt.

It was in the year 1881 that the General Synod met at Fort Wayne, which had special significance as the meeting at which the battle over the doctrine of election by grace was brought to a head in our own midst. I was then a second-year student in the college there, and attended on the

Synod Sunday the old St. Paul's Church. An even younger pastor preached the sermon, clear, understandable, compelling, convincing. I did not know who it was, but then heard from my Fort Wayne benefactors of pastors who were billeted there and spoke very highly of the sermon that it was a Fr. Schmidt from Indianapolis. The name I then remembered, and his manner of preaching I have not forgotten, but certainly did not suspect that he would once more become very well known to me, that I would sit under his pulpit for more than thirty years, rejoicing in his beautiful sermons, and taking recommendations from his excellent books of sermons. It was the now blessed C. C. Schmidt, as he always signed himself and was generally called, whose death at an advanced age has already been reported by the "Lutheran" and to whom I now place a small memorial stone here at his request.

The external details of his life are quickly given. His life was not particularly eventful and proceeded as the lives of our pastors usually do. Born on November 8, 1848 in

Salaries and permission to retain his previous official residence. At the beginning of September a slight stroke struck him, and he did not again ascend the pulpit. The earthly lodge then rapidly collapsed. On October 14, while the Western District was assembled in neighboring St. Charles, he passed away quietly and peacefully, and on October 18 he was buried with an exceptionally large attendance from the city and vicinity. S. Bartels, his oldest and longest officiating neighbor, officiated at the home. In the church D. F. Pieper, his friend and neighbor of many years, preached in German and his former assistant preacher and present successor, P. P. König, in English, D. F. Pfotenhauer in the name of the synod, Praeses R. Kretzschmar in the name of the district, P. H. M. Zorn as representative of the congregation in Indianapolis and P. E. Düver as representative of the local St. Lukas congregation founded by D. Schmidt held short speeches. Father König also officiated at the graveside. Sons and grandsons carried the father and grandfather to the grave. He has an age of 81 years, 11 mo.



Concordia Publishing House.
nn, on the right at the end Mr. E.
Seuel.

Bonfeld, Württemberg, as the son of simple parents (Johann Adam Schmidt and Rosine Katharine, née Bertsch), he came to America in 1852. His parents settled on a farm in Ohio. After his confirmation in 1858, they sent their Carl Christoph to our college at Fort Wayne, and in 1865 to our seminary at St. Louis. July 12, 1868, he was ordained and took charge of the Immanuel congregation in New York. In September, 1872, he followed a call of the parish at Elyria, O.; in 1877, one of St. Paul's parish at Indianapolis, Ind. and in 1887, one, of Holy Cross parish at St. Louis, Mo. Here he then did his real life's work, and served that parish with right faithfulness and great ability for nearly thirty-eight years. Although he had always had some help for a number of years, and since 1914 had had a permanent assistant preacher in Father Paul King, who stood by him like a son, yet, as a result of rare mental and physical sprightliness and freshness, he was able to preach and do other ministerial work almost regularly until August of this year; though a diminution of his strength could be perceived about the beginning of this year. With his entire consent, his congregation had made him Pastor Emeritus in July with full

He is survived by his second wife, Marianne, née Stöckhardt, after his first marriage to Marie, née Wyneken, was dissolved by her death in 1889, as well as six sons and five daughters. He had five of his sons study for the ministry of the church. For fifty-seven years he served in the preaching ministry.

The church soon recognized and availed itself of his excellent gifts. He served our Synod in various offices, among others as Visitor of the Middle District, as Vice-President and President of the Western District from 1888 to 1898, as Vice-President of the Synod from 1899 to 1908, as a member of the Board of Supervisors of our Seminary in St. Louis for more than thirty years. Who the office at his congregation remained to him the main office. Therefore he once resigned the presidency of the district, has also three times refused appointments to theological professorships in St. Louis and Springfield. And among the many and varied labors of a large, populous city congregation, preaching was and remained to him the chief thing. In this he can be a true example to the younger generation: in the conscientious preparation, in the careful elaboration and writing, in the clear, definite, doctrinal and in the right sense edifying, avoiding all phraseology and sensationalism.

manner of printing, in the calm, persuasive manner of delivery. More than once I found him preparing for the next Sunday sermon on Monday morning; and as a rule the sermon was ready in the middle of the week, so that no unexpected event embarrassed him. And what he offered in substance to his congregation in his sermons, all know who have heard him or read his many printed sermons. The word of our good Lutheran confession, that no thing keeps people in the church more than good preaching, remains true and has also proven itself in his case. His sermons became the longer the better, and he did not preach himself out. And yet, when I once entered his vestry a little earlier after the sermon, in order to then help him administer the Lord's Supper, I found him - on his knees before his Lord and God.

In many other respects, too, I held him in high esteem and esteemed him: his strict sense of justice, which made him judge difficult, complicated cases and disputes without regard to the person; his holy zeal when and wherever he was confronted with inner dishonesty; his open, honest, sometimes very decisive and direct protection of opinions and his condemnation of all machinations, everything that is called "wire-pulling" in this country, and from which the Church is threatened with more danger than some think.

For his family in his old days he distinguished a description of his life, which is also historically valuable, and into which they have given me a glimpse. On the last page it says: "Thus I am now soon eighty-one years old, have stood fifty-six years in the preaching ministry and am still waiting today, because it is so pleasing to God in his wonderful grace, of my ministry. I have told the superintendents whether they did not think it would be better for me to resign and become Pastor König's main pastor, and whether I should still serve as an assistant preacher. But they would not hear of it, assuring me that the congregation did not want that. I then explained to them that as soon as they realized that it was no longer possible, they should tell me; I did not want to be a pastor to the detriment of the congregation.

"I now thank God daily that he has made me worthy all these years to be his preacher, has borne me with infinite patience in my many sins and weaknesses, and has made me fit for the ministry. I tell him that I would gladly serve him as long as it pleases him to give me the necessary means to do so. At the same time, I wait daily for his signal to lay down my ministry and my staff and to follow his call to return home to the heavenly Father's house.

"In thee do I live, and in thee do I die. I will die unto thee, O Lord, and after death I will inherit...

The eternal kingdom of heaven, which thou hast bought me; Transfigured by Thee, I will serve Thee for and for."

To the ecclesiastical chronicle.

From our Synod.

Cause and Effect. A younger pastor of our synod last year asked his congregation to give one of our synodical papers, the "Lutheran" or the *Lutheran Witness*, to each family to be ordered in the parish and paid for by the parish. He has likewise induced them to adopt the envelope system in collections for out-of-town purposes. The congregation has adopted both and is rejoicing in the success. What was the success? In six months the contributions have increased from P430 to \$960. The pastor who told us this with joy,

still remarked that it would be difficult to determine to what the success was due, to the magazines or to the envelopes, but probably to both together.

So it will be. The presentation of the needs of the church in the church bulletins, the reports on the teaching institutions and missions and the other works of the synod, the encouragements to sacrifice move the Christians to give. And through the envelopes every communicating member of the congregation is reached and induced to give regularly. The introduction of the envelope system is good; the circulation of the church magazines is better; but it is best when the two are done together and work together. Remember this as you make plans and preparations for the new year in the weeks ahead.

L. F.

It is getting under way. By this we mean the preparation of the collection for the fund which our Lutheran Laymen's League (L. L. L.) intends to raise during the first months of 1926. A major preparatory meeting was held in Chicago on October 27. All but two of the districts of our Synod were represented by their presidents or vice-presidents, as was the Synod itself by its president, two vice-presidents, the secretary and treasurer, and especially the Lay League itself by its officers and a number of other representatives. The whole matter was again thoroughly discussed, the plan of executing the collection, drawn up and submitted by a committee at St. Louis, was considered and adopted, and then all present, by casting their votes at roll-call, pledged themselves to promote and execute the plan with all their might. Thereupon the matter went to the several districts according to the synodical order. Today, November 18, as we write this, almost all district presidents have already called or held meetings with their visitators and congregational representatives and have expressly promised to take up the collection for the supply fund. Now, again in accordance with the Synodical Order, the matter goes to the individual visitation circles in the districts, in which each individual congregation is represented by its pastor and a congregation member. We have good reason to hope that this part of the plan will also be carried out in the right way and will be successful. Fifty visitation circles in thirteen different districts have already called such meetings. And then the matter will come before each individual congregation for deliberation and decision. God direct all hearts there, too, that they will gladly and willingly and eagerly go out on a limb to raise the \$700,000 still lacking in the three-million-dollar fund to protect our emeritus pastors and teachers from want in the days of their old age, and our pastors' and teachers' widows and orphans from want in the days of their abandonment! Such retired ministers of the Church are and ought to be the Church's rightful fosterlings, and her widows and orphans her jewels to be cherished, protected, and preserved.

L. F.

From Montana. Blessed days were they which we were privileged to spend in the hospitable church at Kalispell, Mont. (P. A. Jordan), were privileged to spend. From the 16th to the 19th of October our conference met there. In no state in the United States are such glorious wonders of God to be seen as in Montana. We, too, were privileged to behold these wonders, which are near Kalispell. None of us said as we climbed up to Avalanche Lake: All this has come of itself; I am sure it was rather said in every heart: How great and wonderful are the works of the Lord!

But it was not only the beauty of nature that we looked at when we were in Kalispell. We had gathered there, as the president of the conference said right at the beginning, in order to confront each other.

and to look more and more deeply into the truths of God. Father Mertz presented a paper on Luther's conduct in the matter of the double marriage of Landgrave Philip of Hesse. Hoffmann showed in an instructive manner, "All Scripture is inspired by God." Father Hudtloff gave a moving description of the origin of the congregation at Kalispell. Small was the beginning, but great is the blessing that God has placed upon the work of the faithful and diligent laborers there. There is now a beautiful self-supporting congregation there, which could easily accommodate the 23 pastors and students present. Fr. Walz presented a paper on the conclusion of the Sermon on the Mount.

Then our two visitors reported on the mission work in our great state. Every parish has grown. God has stood by his workers and strengthened them, so that they have not lost heart in the darkest hours. Some of our missionaries have large fields, and therefore must travel much; but they have a firm trust in God, and so their long, heavy journeys become short and easy. They do not pursue selfish ends, but labor for the Lord. God is with us and blesses our work. Let us not forget to thank Him for it!

Five services were held. Friday evening was confession, pastoral and anniversary service. Rev. G. Mertz of Missoula has now been in the ministry twenty-five years, having spent all those years in Montana. This is an event the Conference was not going to let pass unnoticed. The pastoral service was immediately followed by the anniversary celebration. Fr. E. Meyer showed that the jubilarian "is what he is by the grace of God." The confessional address was given by Fr. Walz and the pastoral sermon by Fr. Hudtloff. On Sunday morning Misch preached and in the evening Fr. Huber. Strengthened, we then traveled home on Monday after the conclusion of the conference.

Geo. A. Walz.

Domestic.

On the annual day of thanksgiving. The usual day of thanksgiving is also celebrated by our Lutheran Church in this country. Not forced, because we have to give thanks on this day by order of the government, but voluntarily, because our Christian faith drives us to do so, we offer the sacrifices of our lips and our hands to our friendly Lord God on this day, as we do every day and especially every Sunday in the year. A true Christian feels the need to thank his Lord in heaven for his manifold blessings, especially for his most holy word, the dear Gospel, which he has preserved for us to this day, in spite of the ingratitude of the world, pure and clear. For the Gospel is the best gift of God; in it our dear Savior himself comes to meet us and offers himself to us with his gifts - righteousness, forgiveness of sins, life, and blessedness - for time and eternity. The Gospel makes us all millionaires, precisely because God thereby gives us heaven and earth. Luther reminds us of the glory of the Word of God in his Large Catechism when he writes in his interpretation of the third commandment: "For the Word of God is the sanctuary above all sanctuaries, yes, the only one that we Christians know and have. For though we had bones of all the saints, or holy and consecrated garments in a heap, yet nothing would be helped by them; for they are all dead things which no man can sanctify. But God's word is the treasure that sanctifieth all things, by which they themselves, the saints, have all been sanctified. Now whatsoever hour a man doeth, preacheth, heareth, readeth, or considereth the word of God, thereby is he sanctified in person, day, and work, not for the outward work, but for the word, which maketh us all saints. Therefore I say always, that all our life and works should be in the word of God.

must go, they shall be called pleasing or holy to God." (*Triglotta*, p. 606.)

Because the precious Word of God is such a glorious treasure, we should give thanks to our heavenly Father on Thanksgiving Day, especially for this noble gift from the bottom of our hearts, and remember that it is the will of our highly praised Saviour that this heavenly Word be preached to all creatures. To the sacrifice of our lips must therefore also come the sacrifice of our hands, if our thanksgiving is to be truly right. Let us not forget this!

J. T. M.

A petition from Bethesda. Of the blessing that God has bestowed upon our asylum for the feeble-minded and epileptic at Watertown, Wis. we are told, "We were able to confirm seven boys and five girls. There are now among the inmates more than one hundred who have knowledge enough to go to the Lord's table. The vast majority of the new entrants - and this is a great grace - are able to participate in the school lessons and thus attain their share in the highest thing that men can have, namely, salvation in Christ. In the twenty-one years of the institution's existence we have been able to educate more than 600 fosterlings. We now have 270 pupils. The institution could well accommodate 300. But we need the gifts of our dear fellow Christians; for there are more than a hundred persons in the institution who can contribute nothing at all to its maintenance."

The writer of this article visited this institution last summer and was convinced that the Gospel is really being preached to these poor people. And it is understood and appreciated! We were convinced of this when we participated in the evening devotions. So let this work of rescue also be commended to the loving assistance of our fellow believers. J. T. M.

The picture of our Lord. The "Ev.-Luth. Gemeindeblatt" writes about this subject as follows: "At all times painting has been concerned with the image of the Lord. The question therefore arises again and again: What was the image of the Lord really like? Which artist has portrayed it in such a way that we can say: The Lord must have looked like this and not differently? This question cannot be answered in spite of the great number of images of Christ. . . . What does the Scripture say about the image of the Lord? From the four Gospels the spiritual image of Jesus shines before us with wonderful clarity, but they reveal nothing about the outward appearance of the Lord. The two passages in which the outward appearance of JEsu is prophetically spoken of seem at first to contradict each other. Isaiah says of him: 'He had no form nor comeliness. We saw him, but there was no form to please us Is. 53, 2. The 45th Psalm on the other hand calls him the most beautiful of the children of men. An apparent contradiction! But in fact it is not. Isaiah sees the Lord in His despised form on the cross in His lowliness, but the Psalmist looks at Christ in His glory as the bridegroom of the church. The apostles, who had seen Him face to face for three years, say nothing about His outward appearance, and from their silence about it we see that the outward appearance of the Lord is quite unimportant for our blessedness. Enough that we know, we shall one day see him as he is."

This is good counsel. A believing Christian sees above all his Saviour with the eye of faith, and this seeing is glorious. He who has seen him in faith, in his great love for sinners, forgets what he may have looked like in the flesh. But good images of Christ are not to be despised. They help us to visualize the Savior in the right way. Equally harmful, however, are unchurchlike, un-

Lutheran and unevangelical images of Christ. There are many of these today. Our modern painters, who often do not believe in Christ's divinity at all, often portray the Saviour as a common Jew-boy, as he lives in Palestine at the present time. A picture of Christ that does not drive one into the Holy Scriptures in order to learn more about the Savior of sinners is evil. There have been many excellent painters of pictures of Christ, such as Cornelius, Schnorr von Carolsfeld, Plockhorst, Hofmann, and so on. Whoever wants a beautiful picture of Christ can therefore get it. But let him order it in the right place, and not from Jews and Catholics. J. T. M.

A week of prayer. From the 8th to the 14th of November a so-called "Week of Prayer" was celebrated in some church communities in our country. During this entire week, prayers were offered, both privately and publicly, for the youth, especially for young boys, both within and outside of Christendom. Pastors, teachers and laymen participated in these prayers, and in some churches special services were held in which "prayer" played the leading role. The Week of Prayer was prompted by the many dangers facing our youth today, to which thousands are falling victim.

As much as we cannot be friends with such institutions as "weeks of prayer" and the like, precisely because one easily gets the idea that the matter is done with them, it is nevertheless important that we Christians always remember how necessary our intercessions and prayers are for our own need as well as for the need of others. We all pray too little; that must be said to all Christians. The "Week of Prayer" is proof of this; for if we would pray in general as God's Word prescribes, the "Weeks of Prayer" would be unnecessary. To a true Christian, every week is a "week of prayer" and every day a "day of prayer," since he presents to God not only his own need, but also the need of his neighbor, indeed of the whole church and the whole world. This is what Paul means when he writes: "I exhort therefore that first of all we make supplication, prayer, intercession, and thanksgiving for all men, for kings, and for all authorities, that we may lead a quiet and tranquil life in all godliness and respectability. For this is good and acceptable in the sight of God our Saviour", 1 Tim. 2, 1-3. Paul gives the reason for this continued prayer in the following verse in the words: "who desires that all men be helped and come to the knowledge of the truth". Because God wants all men to be helped, we Christians should pray urgently for all men at all times. So not one week of prayer, but many years of prayer!

J. T. M.

Racial Pride. True words were spoken recently by **Bishop** Edwin H. Hughes of the Methodist Episcopal Church when he said in an address to the Swedish Methodist Conference meeting in Chicago: "It is not Anglo-Saxon blood that has made us what we are, but the blood of Christ. There is much talk these days of the superiority of the Anglo-Saxons. It is not so long since our ancestors came out of the forests of Europe. In those days, when they had killed a deer, they did not cook the meat first, but devoured it raw. Christ holds the future in His hand, and if we turn our backs on Him, we are lost. If we reject Christ, but the yellow and black embrace him, we shall be overcome; and we then deserve such a lot."

It is necessary, however, that the ruling peoples of today should be made aware both of the abomination and of the dangers inherent in the

We have to be aware of the racial arrogance. Racial pride is a shameful vice, which has its reason in the fact that the human heart is "a defiant and despondent thing", Jer. 17, 9. The ancient mighty heathen nations, such as the Egyptians, the Assyrians, the Greeks, the Romans, etc., perished because of racial pride. As soon as their defiant, proud hearts rebelled against God, the wrathful God threw them to the ground, stepped on their heads, and made them abominations. No better will the proud, puffed-up nations of the present day fare if they do not humble themselves before God. "God resisteth the proud, but giveth grace unto the humble," 1 Pet. 5, 5. To all nations-for they all suffer from megalomania-the exhortation still goes forth, "Humble yourselves therefore under the mighty hand of God!" 1 Pet. 5, 6. J. T. M.

The Doctrine of Evolution as Religion. The doctrine of development, which we have often reported in these columns, has now reached a new stage. It is being regarded as a religion, as the religion of the liberals and modernists. These, after all, have rejected the divine teachings of the Holy Scriptures and have renounced everything that is called Christian. But in order to have a substitute for divine truth, these unfortunate people, who have sunk deeply among the heathen, have chosen the doctrine of evolution for their religion. For thus writes the liberal journal, *The Christian Register* Leerster, of July 23, in.

an editorial: "For the twentieth century we affirm that development is Christianity, not a theory about Christianity. Development is the most glorious affirmation of religion ever discovered by the mind of man. This is a fact as certain as that a rock is a rock. Every friend of religion should always remember: development is religion. The first great cause, the primeval nucleus in the universe, began with a simple form of life, out of which this highest form, the religious character, and the scientific achievements of the leaders of men, have developed, partly by their own efforts, partly-we believe largely-by the great spiritual upward thrust of the power we call God. Development is life, growth, change. Development is a fact. Development is religion!"

The fact that the writer of this blasphemous article repeats his empty assertions three times at the end is undoubtedly due to the fact that he himself does not believe his delusion. For, according to his explanation, God is only a power - a spiritual pushing upward! The writer himself does not believe this, for his own conscience cries out to him: "There is one God, one Almighty Creator of all things! On the other hand, he says: From the primal nucleus in the universe all things have developed, and that in part through his own efforts; that is to say, the stone, or whatever it was, has itself developed into a thinking, moral man by its own power. But against this the writer's own reason protests. For such a thing does not happen in life. Finally he states that development is religion. He cannot possibly believe this himself; for if he has even a little reason left, he must admit that the growing of a tree or a cow or a porcupine has nothing to do with religion. How senseless men become when they reject God's word! J. T. M.

Abroad.

Pretensions of the Spiritists. From September 6 to 13, that is, for a whole week, the "Great General Spiritist Congress" met in the great hall of the "Learned Societies" in Paris. Of the foolish pride of the Spiritists, which fills them in spite of all the exposures they have been subjected to lately, testifies under

The Congress demanded, among other things, that Spiritism be taught in all schools throughout the world and soon form a part of the university curriculum. In addition, the Congress demanded that the penal laws in the various countries be changed so that in the future spiritistic mediums would no longer be punished for breaking the law. The reasoning behind this demand is that "a person is possessed by the spirit of a deceased criminal, and therefore should not be held fully responsible for his deeds." Also present at the convention was the infamous Sir Conan Dohle, who gave several lectures on the "materialization of deceased persons" and made the ghost of Sherlock Holmes "appear." Like all devil's apostles, the Spiritists possess an indescribable amount of impudence and conceit.

J. T. M.

The details in the Bible are true. All those who reject the Bible and say that it is unreliable should be ashamed to cast down their eyes, for time and again important discoveries prove that the Bible speaks nothing but the purest truth. Now comes the report that at Beisan in Palestine, formerly called Bethsan, they have found the temple where they hung up Saul's armor as a sign of victory. The Biblical account reads, "The next day the Philistines came to strip the slain, and found Saul and his three sons lying on Mount Gilboa. And they cut off his head, and stripped him of his weapons, and sent them about in the land of the Philistines, to proclaim in the house of their idols, and among the people. And they put his armour in the house of Ashtaroth, but they hanged his body upon the wall of Bethsan," 1 Sam. 31:8-10. Dr. Alan Nowe, of Pennsylvania University, who is at present superintending the excavations at Beisan, recently sent to the University a cablegram reporting that in the excavations the temple of Astharoth, which was called in the Old Testament the sanctuary of the Philistines, and in which they hung up Saul's armor, has been found on Mount Gilboa. This proves anew that the Bible, even as to details in its accounts, proves reliable.

J. T. M.

Vain sayings at graves.

For the last Sundays of the Church year, the Church has chosen Gospels and Epistles that refer to dying, burial and resurrection. Therefore, in the following we would like to shed light on a few expressions that have become common as a result of the lack of scriptural knowledge, but which do not stand up in the light of truth. The following is a list of some expressions that have become common because of a lack of scriptural knowledge, but which cannot stand up in the light of truth.

"Gentle rest his ashes!" thus sometimes concludes an obituary for a dead man. But nothing can be thought of in this saying; for the ashes can have neither rest nor unrest, but only the soul can, and to this the way to rest is shown by the Gospel and its preaching. - "Let the earth be light unto him!" Here, too, nothing can be thought of; the saying comes from paganism. If, for instance, a monument to the grave heavy as a centner were added, it would hardly be a step toward the ridiculous. - "In the grave there is rest." No; but in the grave is decay.

It is especially common to find the word "Wiedersehen!" on tombstones and crosses. But whether a reunion is joyful or not depends on the circumstances. According to Luk 16, the rich man was afraid and anxious because of the reunion of his brothers; for he was in hell and torment, because he used the earthly life only for opulence, greed and satisfaction.

and in so doing had forgotten God and eternity, his poor soul and his needy neighbour.

That's why it's nothing with the often cherished opinion, "When you die, you go to a better world." The rich man also died, but he did not enter a better world. He who is not prepared and trained for his office, business, and profession, cannot be used in it. So it is with the kingdom of heaven. No one has ever been saved by dying, by being buried, by being praised in a funeral letter and in a funeral oration; and above all human funeral orations stands the serious, eternally valid word of God: "What a man sows, that shall he also reap," Gal. 6:7.

The Church Year.

The church year is one of the noblest blossoms of the Christian spirit. For just as the spirit of Christianity penetrated the stone and created magnificent cathedrals and churches; just as it seized the sound and created the magnificent chorales and church music; just as it seized the colors and created the church image; just as this spirit above all managed the human word and created the creed and the hymn: so this spirit of Christianity also seized time and drew the image of Christ into the year, into the weeks and Sundays, and thus created the church year. The church year is also a cathedral in which the congregation gathers; it is the most beautiful church music performed annually; it is a glorious confession of faith in the form of time. Thus the church year is a wonderful, truly artistic handle to preach the gospel in the form of the recurring feasts, and thus to proclaim the great deeds of God with the tongue of time. How sweet it is, too, that in the church year there is a bond of fellowship which embraces Christendom! In north and south, in east and west, on land and sea, in church and at home, the hearts of Christians are moved by the same divine thoughts, words, and deeds as are expressed in the texts of the ecclesiastical year; yes, even when one lies alone on a sickbed and thinks: Today Advent is celebrated in all Christendom on earth, all the sounds from the house of God enter the quiet chamber and carry with them something of the brotherly grunt from the communion of saints.

This is how Max Fromme! describes the glory of the church year in a sermon for the first Advent.

A beautiful Advent and eternity song.

Johann Walther, Luther's understanding cantor in Torgau, has given us a fresh, joyful song of eternity:

Heartily does me rejoice The dear summertime, When God
will beautifully renew All to eternity.

Today the song in its original form is no longer used by the congregation, if only because of its unbearable length. From the thirty-four verses, however, a song of seven verses has been compiled, which our hymnal (No. 16) offers: "The bridegroom will soon call." And yet it is only in the unabridged song that one comes to know and love the poet fully. While the later songs repeat themselves many times in thought and imagery, Walther sings his own hearty, bright tone. Deut-

Luther made the word of God the main thing in the divine service and eliminated the words of sacrifice from the mass. Luther preached regularly and unceasingly, and that in German, in order to present the teachings of the Holy Scriptures to his listeners and to lead them to the beatific knowledge of the truth; for this he felt called to do, and this was his ardent desire to communicate to others the salvation that had happened to himself. Although the rest of the service was still conducted in the same way as before, this was a most important beginning. Whereas up to now it had been left to the mere Latin reading of the Sunday pericopes, the living presentation of the Word in the sermon had now been added, and the purification of the service from papal rubbish and clutter had also begun.

But why did Luther not immediately go further in his innovations and make a clean sweep? Why did he tolerate for a long time so many things that were obviously contrary to Scripture or at least of no use for the edification of the congregation? Here one must admire his humble mind and also his wisdom and prudence. He could not and was not allowed to make radical changes in the worship service, because this would have caused trouble and confusion in the congregation. The people were not yet ripe for it. The order of things, which had existed for centuries and had therefore become a fixed habit, was too much ingrained in the religious feeling of the common man for him to be able to tear himself away from it without further ado. Therefore Luther had to be very careful not to weigh down the consciences. Not until he had thoroughly informed the people of the abuses and their necessary abolition did he dare to take another step, and thus he distinguished himself from the enthusiasts and his iconoclastic "friends" who, during his stay at the Wartburg (May 1521 to the beginning of March 1522), intended to reform by force. His principle was that the preservation of Christian love was above the use of Christian liberty, and that therefore outward customs might be changed only when, after sufficient instruction of the people, such could be done without coercion and burdening of consciences. But when things had gradually come to this point, Luther did not hesitate to proceed along the path he had once trodden, even if slowly and deliberately. There were, of course, dissenters to the last, but after so long and thorough instruction Luther could no longer worry about them; the good and necessary work could not be held up by them. Thus Luther had the idolatrous feast of Corpus Christi abolished, also the many feasts of the saints were abolished, and the Lord's Supper, which for the sake of the weak had for the most part been administered only in one form, was now (1522) tolerated only in both forms.

Luther then set about the main task, namely, to draw up a definite order for the whole main service - for it is only of this that we are speaking, not of the many secondary services. Some things had already been changed, as is evident from the foregoing; but there was still much to be done, for there was enough "filth". Before

Above all, it must be noted that Luther did not prove to be a revolutionary here, but a true reformer, a restorer. The Roman service, in its original form, came from the early days of the Christian Church and therefore contained much that was beautiful and in accordance with Scripture. But in the course of time it had been corrupted by all kinds of reprehensible additions, especially, as already indicated above, by the substitution of the Mass for the Holy Communion as instituted by Christ. In the Mass the priest offered the consecrated host, which, as the Papists maintain, was changed by his word of power into the body of Christ (transubstantiation), as a sacrifice for the living and the dead, whereby the very sacrifice offered by our Lord Christ for our sins was actually annulled. This was an abomination, as Luther calls it, as well as the fact that during the distribution the cup was taken from the laity and they were referred to the intercession of the Mother Mary and the saints.

How did Luther proceed? One can express it briefly in such a way that he cleaned this entire service, as one cleans a precious old painting from dust and dirt, in order to let it appear in its original beauty. For he retained, with slight deletions, all that was compatible with the Bible doctrine. To put something else in its place was not at all necessary, and besides, he had the advantage of giving as little offence as possible in his "rewriting." But everything that was not compatible with God's Word was eliminated down to the last trace. The whole abomination of the Sacrifice of the Mass, with all that went with it, was done away with, and in its place, with appropriate liturgical forms, the Holy Supper was instituted, just as the Lord Jesus wanted it to be administered as a means of grace for salvation. It is self-evident that the use of holy water and the waving of the censer was also abolished. In general, Luther dismissed all showiness, but liked to keep what corresponded to the dignity of the service; that is why we still have crucifixes and lights on the altar, the officiating pastor wears a robe of office (choir robe), the congregation stands up during the reading of passages of Scripture and during prayer, kneels during confession, and much more.

This order of worship was introduced without disturbance in Wittenberg, and Luther made this known to the world in two highly significant writings published in 1523: "Von der Ordnung des Gottesdienstes in der Gemeinde" (On the Order of Worship in the Congregation) and "Formula Missae" or "Weise, christliche Messe zu halten und zum Tisch Gottes zu gehen. The first great step had been taken: the service had taken on its "Lutheran" form. Now the second great step had to follow, and what this was will be shown in the following number.

O. F. Hattstädt.

The Jubilee of the Wisconsin Synod.

Our sister synod of Wisconsin and other states celebrated its seventy-fifth anniversary in November in all its congregations. This is a day of remembrance which must not pass unnoticed even in our own. And though we have repeatedly referred to this jubilee in the course of this year, and the President of our Synod at the time of the

Sister Synod has congratulated on behalf of our Synod, let our readers hear a little more of it.

The beginnings of the Wisconsin Synod go back to about the same time as those of our Synod, and also the occasion was partly the same. Just as in the founding of our Synod, in addition to the Saxons, the Loehse Sendlings were also involved, who had come to America to help the spiritual need among the scattered Lutherans of America, so also the founders and fathers of the Wisconsin Synod came from associations and societies that had the church work among the German emigrants in North America at heart.

The founder of the Wisconsin Synod was Johannes Mühlhäuser, a disciple of the well-known Pilgrim Mission on the Chrischona near Basel. Originally he wanted to become a missionary in Africa, but came to America in 1837 as a sender of the "Evangelical Society for North America", the so-called Langenberg Association, which had arisen in the circle of the Rhenish Missionary Society. He stayed at first about ten years

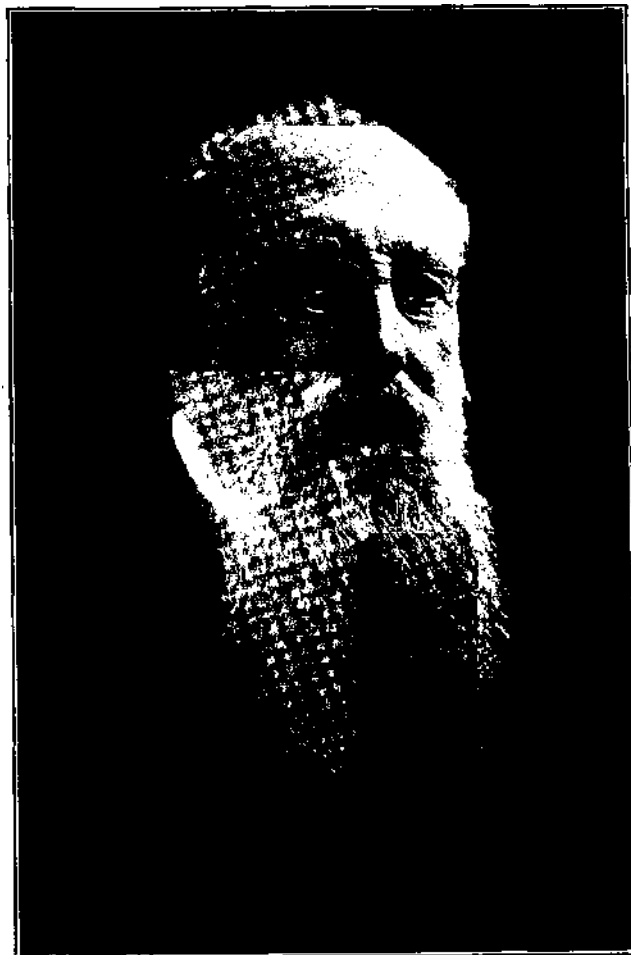
consin District, the Minnesota, Michigan, Nebraska, Dakota- Montana and Pacific Northwest Districts. It has about 575 pastors, 650 congregations, and 200,000 souls. Father Muehlhäuser was the first president of the synod; he died in 1867. Previously J. Bading, also of Milwaukee, had become president, and held that office twenty-nine years; he also became well known beyond the limits of his synod, as for thirty years he also held the presidency of the synodical conference. He was succeeded as president of the Wisconsin Synod by P. Ph. v. Rohr, of Winona, Wis. for nearly twenty years, from 1899 to 1908, and since that time has been held by P. G. E. Bergemann, of Fond du Lac, first as president of the old Wisconsin Synod and



P. Joh. Bading.
President of the Wisconsin Synod 1860-1889.
President of the Synodal Conference 1882-1912.

in the east of our country, then came to Milwaukee in 1848 and founded the Gnadengemeinde there, which still exists today and where the president of the Synodal Conference, C. Gausewitz, is now working. In the church hall of this congregation, on December 8, 1849, Muehlhäuser and two other single pastors in Wisconsin, Weinmann and Wrede, who had also been sent out by such German associations, met together. They had recognized the necessity of uniting their forces and decided to form the "First German Lutheran Synod of Wisconsin." A meeting was appointed for May 27, 1850, at Granville, Wis. and Muehlhäuser was commissioned to draft a constitution. And at the appointed time the meeting was held; 5 pastors were present, together serving 18 congregations, the drafted constitution was adopted, and the Wisconsin Synod had come into being.

Seventy-five years have now passed since then. The body, so small at first, has grown and become large under God's blessing during these years. It now consists of eight districts: the Southeastern, Northern, and Western Wis-



P. Phil. v. Rohr.
President of the Wisconsin Synod 1889-1908.

since 1917, when a new organization of the synods and districts connected in the synod took place, as president of the United Synod of Wisconsin and other states. In 1892, the formerly independent synods of Minnesota and Michigan had first come into closer union with the Wisconsin Synod and later merged into it as districts.

In particular, however, the mutual rapprochement of the Wisconsin Synod and our Synod must be remembered. Our synod worked from the beginning in the same field as the Wisconsin synod, but both were initially distant from each other. This was due to the very different background of the fathers of the Wisconsin Synod. But the longer, the more the two synods came closer to each other, a friendly, brotherly relationship developed and finally led to full unity of faith and the founding of the Synodal Conference in the

Year 1872, in which the Wisconsin Synod was eminently instrumental. Since then, that is, for more than fifty years, it has been our sister Synod, professing to stand by us even in hard times of struggle, as we have stood by it. Both Synods are jointly engaged in the blessed work of the negro mission, and their congregations are united in various benevolent endeavors. Pastors, teachers, and professors from our Synod frequently follow callings from the Wisconsin Synod, and vice versa. Students from their congregations occasionally visit our institutions and vice versa. The congregations of both synods in one place often hold joint services. The weal and woe of one synod touches the other synod. And when difficulties arise, as they have in many other synods, the two synods



Dr. A. F. Ernst.

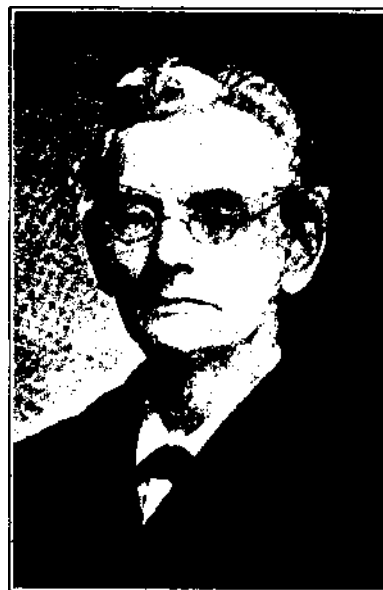
Fifty years as president of the Northwestern College-Wisconsin Synod.

If there are cases in which the synods are united in one faith, they will be considered and settled in a fraternal way.

Fifteen years after its founding the Synod opened its first institution, still in existence, Northwestern College, at Watertown, Wis. which Dr. A. F. Ernst, an eminent schoolman, served for over fifty years, and which is now presided over by Principal E. Kowalke. After the students of the Wisconsin Synod had been theologically educated at our St. Louis Seminary for a time in the seventies of the last century, the Synod established its own independent Seminary for Preachers at Milwaukee (now in suburban Wauwatosa) in 1878, at which D. A. Hönecke served as an excellent teacher and director for thirty years, and is still active in the church through his several volumes of Dogmatics, or Exposition of the Christian Doctrine of Faith. Prof. J. Ph. Köhler is now the director of the seminary. The erection of a new seminary building has already been decided upon, considerable sums of money have already been collected for it, and with the

Construction will probably soon be commenced. By connection with the Minnesota Synod, the institution of that Synod, the D. Martin Luther College at New Ulm, Minn. also came to the Wisconsin Synod, and serves it as a teacher's seminary; for from the very beginning the Wisconsin Synod was also a nurse of the common school, and is so to this day. It was the same with the institution of the Michigan Synod at Saginaw, Mich. which now serves as a progymnasium for the Gcams Synod.

And as the Wisconsin Synod was thoughtful of teaching institutions, so important to the growth and prosperity of a synod, so also of printed matter, which is no less important. Your "church bulletin" is now in its sixtieth year; for more than thirty years we have read it regularly, and would not miss it. For the past twelve years it has been joined by an English paper, the *Northwestern Lutheran*. For theologians, the "Theologische Quartalschrift," edited by the faculty of the theological seminary at Wauwatosa, is published quarterly; for the youth, a German and an English youth paper. Also a whole



D. Adolf Hönecke.

Professor at the theological seminary of the Wisconsin Synod 1878-1908.

A number of larger works, partly for theologians, partly for the congregation, have been published there. We mention only, besides the Dogmatics of Hönecke already mentioned, the thorough interpretation of the Prophet Isaiah by Prof. A. Pieper, the valuable History of the Synod by Prof. J. Ph. Köhler, published a few months ago in the first volume, and the so beautifully furnished works: "Der Heiland" by D. C. M. Zorn and by P. W. Dallmann. And their books and periodicals are printed in their own well-known publishing house in Milwaukee, the Northwestern Publishing House.

Thus it is a divinely guided piece of history, testifying to the Lord's rich blessing, to which our sister synod may look back in this its jubilee year. This has also been duly emphasized in the recently published beautiful jubilee issues of their two congregational bulletins. And the members of our Synod heartily share in this joy of their sister.

"Wish Jerusalem joy! May it be well with those who love you! May there be peace within thy walls, and happiness in thy palaces!" Ps. 122, 6. 7. L.F.

To the ecclesiastical chronicle.

From our Synod.

Another plan. One of our pastors writes to us: "The small article in the last but one *Lutheran** about the distribution of our periodicals aroused my special interest, for reasons that are easy to understand. It has also always been close to my heart to put the sheets and leaflets for the young into the hands of children and young people in the hope of raising them to become Lutherans* and readers. But just as some can walk with a beautiful staff, while others must be content with a lesser stick, so my way can only be placed alongside the above-mentioned .good plan* as a deficient substitute. Nevertheless, I will share my plan with you here.

"For many years it has been the custom in my parish to give the children pictures, picture books, stories, etc. at Christmas, along with a package of candy. The books were not always good and recommendable, sometimes downright reprehensible. There was often dissatisfaction and rigmarole. To remedy this mischief, I made a recommendation to the Sunday-school teachers to give the children the leaves instead of the books. By the grace of God, my recommendation found favour. Thus it happened that 'For the Little Ones,' the *Lutheran Guide*, the 'Children's and Youth Gazette,' *Young Lutherans' Magazine*, also the *Pioneer* and the 'Missionary Dove' came into the homes through the Sunday School. The teachers, mostly young people, received either the 'Lutheran' or the

L. F.

We have recently received a complaint **about the radio advertisements in the "Lutheran"**, because in some places the fact that the radio service is held on Sundays at a certain hour in the evening is keeping people from attending the service. The complaint is not against our own station. The station," it is written, "has hitherto Such hours have been avoided in the past, and I hope will continue to be avoided in the future. But individual congregations announce services at the hours at which our congregations hold services. The result is that our people stay away from the service under the pretext that they are listening to a sermon from our pastors over the radio."

Since others may also have such complaints, we will briefly address them. Certainly our radio sermons are not intended to be an inducement to discourage our congregation members anywhere from regular attendance at worship. For all who worship in their congregations on Sunday evenings and can go to worship, their church is the right place, not the radio. The "Lutheran" has said this repeatedly, and pastors and congregations may and should tell their members this again and again. Radio sermons are for those who either don't go to church at all or can't go to church. And there you can't choose just any hour, but the early evening hours on Sunday are the most appropriate. Even our ward KFUO can't avoid all worshipful hours there. The time we observe on Sunday evenings is suitable for those who live in the area of the so-called Central Time, but for the eastern parts of our country it is already too late, and for the western parts it is too early. Those who live in the western part of the country, however, should

We can be sure that they will not be deterred from attending their own services. If the Sunday evening were to be cut off completely, it would be impossible to reach many churchless people, and even some in our own midst, who cannot go to the service and have therefore acquired a radio, would sorely miss the absence of the sermon. If the hour were set even later, many who would like to hear the sermon, especially the elderly and infirm, would again have to do without it. In addition, many of our parishioners, especially in the countryside, do not attend Sunday evening services at all and are very happy to hear a sermon when it is not too late. We think, therefore, that if the matter is everywhere rightly considered and rightly acted upon, the good, right use of the wonderful invention of the radio will not become an abuse.

L. F.

Radio at the service of the church. Liberty Hospital is the name of one of the many hospitals in the city of St. Louis. Recently an official of this institution inquired by telephone if the sick in the hospital could hear monthly Lutheran sermons from the mouth of a student or pastor. "We would like to hear such sermons," she said, "as we have often heard from the radio station." The result was that on the first Sunday in November our city missionary, W. Wickham, preached there in the afternoon on the ground of the Saviour's words, "In my Father's house are many mansions." In attendance were officers of the hospital, nurses, and sick people. They listened to the words of the preacher and heard a sermon on sin and grace. In the future the St. Louis City Mission will hold a short service regularly at this institution on the first Sunday of the month in the afternoon. Perhaps the work will expand further. Thus, under God's providence, a preaching place has been opened through our ward LHI0. May many sick people come to the knowledge of salvation through the missionary's preaching!

H.H.H.

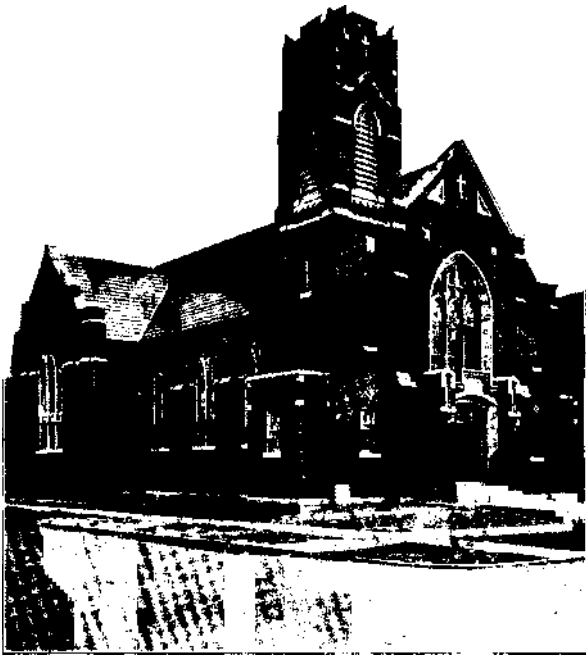
Open doors. It is amazing how the Lord keeps opening new doors for the blessed work of mission in our country. When we read the reports of missionaries who are in the service of the Inner Mission, it becomes clearer and clearer to us that we must not idly lay our hands in our laps and stop doing missions. Often the open doors are found just where we were not looking for them. Such an opportunity was recently found in the Western District. In a city not far from St. Louis, containing about five thousand inhabitants, two of our pastors, H. Harting and W. Hofius, with the aid of a number of students, undertook what is known as a house-to-house visit (cavass). The prospects of establishing a mission there did not seem favorable. But to the astonishment of all, the cavass had the following result: 12 Lutheran families, most of whom had themselves ministered to in St. Louis or in other cities; 81 families who are not affiliated with any church at all; 50 families who are favorably disposed against the Lutheran church; 104 children who do not attend Sunday school; 5 families who regularly listen to the sermons over our radio station KFUO.

These are truly important figures! However, there are also difficulties, such as the lodge. But at least the report was so encouraging that the Mission Commission decided to tackle this field immediately. How many other mission fields are open to us in our great country? Let us only make the attempt! J. T. M.

Church consecration in Chicago. On August 2, the Calvary congregation in Chicago dedicated their new church to the service of the Lord.

The festival preachers were the pastors F. Schwandt, M. Wagner and H. Kowert. The consecration act was performed by the pastor of the congregation, W. L. Müller.

The church is built in pure gothic style, simple and plain, yet beautiful. Special mention should be made of the altar, which stands as a special work of art. It represents the crucifixion of Christ on Golgotha, carved out of wood by the famous artist Alois Lang from Oberammergau. The name of the church is Golgotha, and so now the pulpit, altar, the pictures in the windows and all the decoration proclaim the message of Golgotha. To the left in the window is the image of the sacrifice of Isaac as a prophecy and model for the sacrifice of Christ on Golgotha. In front in the deep altar niche is the magnificent altar depicting the crucifixion itself, with the inscription, "It is finished." The pulpit, too, with its inscription, "So now we are ambassadors in Christ's stead," points to Golgotha and to the ministry of reconciling



The New Church of Calvary Parish at Chicago, Ill.

preaches. To the right, in a large window, is the image of the healing of the gouty man, which indicates the fruit of the crucifixion, namely: Jesus the right helper in all spiritual and physical need. Finally, at the exit, we see the image of the: Lamb of God on His throne, of the New Jerusalem, and of Christ with His bride, the Church.

The whole congregation rejoices that it has succeeded in carrying out this theme so beautifully that even the wood and stones must proclaim the wonderful message of Golgotha.

W. L. Müller.

Domestic.

More theological students. It is reported from the colleges of our country that the number of students this fall is greater than usual. The theological departments of Harvard, Princeton, and Chicago Universities are all enjoying good attendance. To this end, several church denominations have established schools of religious instruction near state universities, which are attended by many students of the state institutions. Furthermore, other theological schools have significantly more students this year than in the past. Thus, the study of theology has not yet lost its attraction, and there are still many young people who are interested in the study of theology.

Men who want to dedicate themselves to the service of the church. Unfortunately, unbelief and freethinking are becoming more and more prevalent in our country, and many theological schools have become hotbeds of unbelief, where the scriptural doctrines of the deity of Christ and his substitutionary satisfaction, along with many others, especially the doctrine of the justification of a poor sinner by grace alone, for Christ's sake, are virtually ridiculed. Christian theological schools therefore have a doubly important task today, and Christian parents must continue to see to it that pious and gifted sons devote themselves to the service of preaching the pure Word of God. But we all need to pray more and more fervently: "Thy kingdom come!"

Mission through Tracts. The American Tract Society is celebrating its centennial this year. It reports that during the past century 816,000,000 tracts of all kinds have been distributed in various languages, and that at the present time more Christian writings are in demand than ever before. Since the war many requests for tracts have come especially from Spain, Hungary, Greece, and other Catholic countries, and thousands of hymn books are sent annually to Italy. As the Society does not get its money's worth in the distribution of its writings, it depends on the support of its friends. In the present jubilee year it is seeking to raise P200,000 for its purposes.

The mission through the distribution of Christian tracts is a richly blessed one, that is, if the tracts brought for distribution actually present the teachings of the Scriptures. This is not done in all tracts. There is a great deal of swarm-spirituality in the pamphlets that are common in the country. Our church has therefore also made sure that good and, as far as doctrine is concerned, reliable tracts are available, and whoever looks at our publishing catalogue will find a large selection there. Our congregations should indeed make use of these little writings and see to it that they are regularly distributed, especially to strangers.

J. T. M.

Growth of "Christian Science." That the adherents of what is falsely called "Christian Science" are making progress will have to be evident to anyone who is alert to their effectiveness. They now have thirty temples in New York, thirty-five in Chicago, and five in St. Louis. Most of their temples are magnificent buildings, erected at great expense on the main streets. Thus the Twelfth Church in Chicago has recently purchased a building lot costing \$185,000; on this lot will be built a temple costing P400,000. In other cities it is much the same. In a very quiet, unobtrusive way, the Christian Scientists continue to work, especially among the wealthy and rich, and before you know it, they have built a new temple.

What attracts people to this blasphemous mixture of folly and wickedness? Christian Science makes an impression first of all by its outward appearance, its temples, and its teachings, which are incomprehensible to any man. In addition, it denies precisely what the natural man would like to have denied, namely, that he is a sinner who has earned hell by his sin. Finally, "Christian Science" promises its adherents deliverance from earthly sufferings, such as sickness, fear, misery, and so on. And that is what most people want: healthy days so they can serve the flesh.

J. T. M.

The Church of Latter-day Saints. The Mormons reported in April of this year for the past year a

Tithes received amounting to P3, 398, 785, and church property valued at P1,008, 230. 35. The number of members is about 65,000. 779 missionaries are engaged in the service of this sect outside our country. The Mormons abroad number about 53,000 members, and own property valued at P880,000. During the past year the increase in the number of members was 21, 613 members in the aggregate. The Mormons are a heathen sect, denying the perfection of the Scriptures, the holy Trinity, the deity of Christ, and his vicarious satisfaction, while teaching that good works are necessary to salvation. They base their many other false doctrines partly on their "new revelations," partly on the "Book of Mormon." Their zeal is the fanatical diligence of false prophets, against whom the Saviour warns when he says: "Beware of false prophets, which come unto you in sheep's clothing; but inwardly they are ravening wolves," Matth. 7, 15. J. T. M.

On the subject of associationism in our country. In no other country has associationism become such an epidemic as in the United States. Clubs and lodges for men, women and children are springing up like mushrooms every day. Special efforts are being made to educate children in time for the Lodge. The number of children's clubs and lodges increases from year to year. One of these is a new association which seems to be growing rapidly. This is the association of the so-called Boy Rangers of America, which accepts boys from eight to twelve years of age. It was founded especially because the so-called "605 Scouts" only admit boys who have reached the age of twelve. Its headquarters are in New York (10 W. 23d St., New York City), from whence, on

Order information booklets are sent out. But it has already spread over forty-two states and has about 10,000 members. The local societies virtually call themselves "lodges." Fifteen church denominations have approved and introduced the association. The individual clubs are divided into groups which have Indian names and play "Indian" at their meetings. While this association is not a Lodge proper, it prepares for the Lodge; and it is therefore to be warned against. J. T. M.

Abroad.

An important manuscript. Some time ago the daily newspapers reported that the original manuscript of the Augsburg Confession had been found in Germany. The report was not entirely accurate. What the historian Pastor Gutzmann found in the Germanic Museum at Nuremberg is the lost original of the German version of the Augustana. It is the document which the Nuremberg envoys sent from Augsburg to the council of their city on June 15, 1530. Pastor Gußmann found this in a folio volume of Scheurl's library in the above-mentioned museum. Entrance, protection and signatures are missing; otherwise, however, the manuscript, apart from some damage to the margins, is well preserved and, above all, quite complete. The manuscript was missed for centuries and searched for in vain. Only two decades ago, the late church historian Th. Kolde wrote: "This German text, which would be an important document for the history of the text, has not yet been found." "Now," as the "Allgemeine Ev.-Luth. Kirchenzeitung" notes, "the last hitherto missing middle link in the history of the origin of the German Creed has also been drawn to light."

How important for us Lutherans the Augsburg Confession

is probably known to every Lutheran Christian who is somewhat familiar with the history of the Lutheran Church. In simple, clear language, yet sharp and open, on June 30, 1530, the Lutherans at Augsburg gave an account of their faith based on God's Word before the emperor and the empire, thus testifying that they had returned to the pure doctrine of the apostolic church. In many editions of our hymnal, the Augsburg Confession is found in the appendix, and thus it has also been read much by our laity. And rightly so, for this magnificent confession sets forth the main points of Christian doctrine most beautifully and clearly. Besides the Holy Scriptures and the "Lay Bible," Luther's Small Catechism, the Augsburg Confession should also be diligently studied.

J. T. M.

On the introduction of a saint. From 18 to 25 October the city of Munich celebrated a Canisius Week. This had the purpose to bring the new German "Saint", Peter Canisius, closer to the Catholic people in Bavaria. Up to now the first German Jesuit saint is still heartily little popular, and therefore, one says, his "blessings" would not come to the people. Hence the Canisius Week. During that week special celebrations took place every morning in St Michael's Church, and in the evenings the Archbishop of Munich preached about the life of the new Saint. In order to bring the participants in the celebrations into as close contact with the saint as possible, the relic which was presented to the Pope on the occasion of the canonization and which he gave to the Archbishop of Munich was displayed for "veneration" on his altar throughout the week. This relic is a piece of bone taken from the tomb in Fribourg, Switzerland, and set in the silver replica of the Fribourg funeral altar. In the run-up to the celebration, Canisius light evenings were held in the various districts and suburbs.

This incident also reminds us of the shameful idolatry that the pope and his followers engage in. Our Confession describes the papacy as it still is today when it says: "For they invent for themselves a delusion, as if Christ were a severe judge and the saints gracious, kind mediators; fleeing therefore to the saints, shrinking from Christ as from a tyrant, trusting more in the goodness of the saints than in the goodness of Christ, running from Christ and seeking help from the saints. Thus, at bottom, they make the saints mediators of salvation." J. T. M.

The Confession of Faith and the Authority of "Scripture." The World Congress of Reformed Churches met in Cardiff, England, from June 23 to July 2. Three hundred delegates from the United States, Canada, Scotland, England, Ireland, India, Australia, South Africa, Hungary, Czechoslovakia, Italy, Greece, Spain, Austria, Germany, Belgium, Switzerland, France, etc. were there assembled. It was the twelfth World Congress and the fiftieth year of the founding of this World Federation. To this federation belong nine hundred church communions; it further comprises in all the Reformed and Presbyterian churches 25,000 ministers, 42,000 congregations, 8, 500,000 ministers of the Lord's Supper, and nearly 5,000,000 Sunday-school children. The total number of members of the Reformed churches of the world is about 40,000,000 souls. These churches maintain in their mission territories in heathen countries 45,000 missionaries and 33,000 indentured evangelists or catechists.

At the Congretz there were lively discussions between the American fundamentalists and the more free-minded Scotchmen. Two questions in particular were at issue, namely, a common confession of faith and the

Authority of the Holy Scriptures. The statements that were made show how the Reformed stood on both points. With regard to the adoption of a suitable confession of faith, it was thought that the time for this was ill-chosen, since one had only just begun to form a new concept of the questions of faith and life. Think what that means! Thus the liberals in the Reformed church communities declare that they have completely fallen away from the creed of their fathers. Concerning the divine authority of the Holy Scriptures, the liberals judged thus: one may well speak of the inspiration (divine inspiration) of the writers of the individual books, but the books they wrote are not fully inspired; science must therefore determine which passages in Scripture are truly inspired.

The "Alsatian Lutheran" remarks on this: "This is a truly diabolical invention, quite calculated to deceive the people; the old word 'inspiration' is retained, but an entirely new sense is put into it." This is also altogether the position of the liberal preachers and professors in this country. By retaining the words, in order to deceive the people, they put a different sense into them, and teach the grossest unbelief among the old familiar expressions. There are certainly more serious Christians in these church communities, but the Reformed communities are in a very sad state as far as doctrine and confession are concerned.

J. T. M.

How unbelieving scholars calculate. A fifty thousand year old plank path from the Ice Age is said to have been found, as reported by the "Ev.-Luth. Freikirche" after a lecture by the mining councilor Prof. Dr. Bärtling in the German Geological Society in Berlin. The director of the Essen Museum of Natural History and Ethnology, Dr. Kahrs, raised serious doubts against this interpretation of the find, based on careful examination of the site. In his opinion, it is a structure from historical times that has been covered with artificial fillings. Further excavations revealed the invalidity of this claim, and thus the far-reaching conclusions drawn from the find about the high skill of the so-called Ice Age man collapse.

Not only German, but also English, American, French, and other unbelieving scholars to-day, in the interest of the doctrine of evolution, throw about high figures in fixing ancient events. Certain kings are said to have reigned ten thousand years before Christ, nations to have come on the scene a whole fifty and a hundred thousand years before Christ, and even longer, etc. All such figures do not agree with God's Word, nor, if you look properly, with the actual facts on which you base your calculations. According to Scripture, a little over four thousand years elapsed between the creation of the world and the birth of our Saviour. During this period the great events, such as the Flood, the spread of men over the globe, the foundation, growth, and destruction of the Israelitish empire, the flourishing of mighty heathen empires, etc., took place. There is no scientific reason for departing from the chronology of Scripture. Indeed, recent findings confirm that Scripture is right after all in its moderate reckoning. But even if this were not the case, we Christians know that when there is a contradiction between Scripture and the word of man, it is not Scripture that errs, but the poor wisdom of man, which is usually not entirely honest and unprejudiced. "The Scripture cannot be broken," John 10:35.

J.T. M.

The second wait.

"Soon shall come to his temple the LORD," said Malachi, chap. 3:1. He is the last to speak of it. Before him many prophets and kings had always spoken of the One who was to come, Christ. Because they spoke, people waited; the church waited centuries; it never had a doubt, waited ever more eagerly till the day came. Philip rejoiced and told Nathanael: "We have found him of whom Moses wrote in the law and the prophets, Jesus, the son of Joseph, of Nazareth."

The first wait was over. The second wait began; a greater one than the prophets instituted it: Christ Himself. He says, "They shall see the Son of man coming in the clouds of heaven with power and great glory," Matt. 24:30. He gives the prophecy to the church of the New Covenant. It was more unfaithful than that of the first. The latter waited more and more, the latter less and less. In the beginning their lamps were burning, the believers greeted each other with the greeting: Maranatha, "the Lord is coming!" I Cor. 16:22. In time the lamps went out, the virgins "fell asleep." How long will they sleep? JEsus names the signs that precede His coming. Let the pious examine them, whether it be nigh at the door. They examine and say: Not yet. In the days of JEsu they also said, Not yet; they waited for Elias to come before. Jesus surprises His disciples with the word: He has already come, but they did not recognize Him, Matth. 17, 12. So it will be with the signs of the return of Christ. Not yet? Or are they already there?

Men are afraid on earth Because of many plagues.

Instead of saying "not yet," JEsus means His own to wait. With each passing year, the day of Christ draws near.

What's he bringing? Three things. First, the great beholding: "They shall see the Son of man coming in the clouds of heaven." Believing is then over, no one needs to believe anymore, no one can believe then, they "see." All see who have believed and who have not believed. There are then no more Christ deniers, no more Christ doubters! The questions, "Who was JEsus? Did JEsus live?" are silenced before the sight of the Son of Man in "great power and glory." No one can look away. "They shall see," must see, can see and think but one thing: nothing earthly, nothing worldly any more, but one thing, the Son of Man! So Saul once saw Him in His glory; he, too, could think nothing more; he trembled and fell to the earth. Stephen saw him like this, but his face was like the face of an angel.

And that is the other thing the day brings: the great decision: to be accepted or to be abandoned. This day will not be followed by another. Already the prophet says, "Who may suffer the day of his future?" Mal. 3:2. To this Christ says, The angels shall gather "his elect." Who are they? Lord, is it I? Jesus wants to put this question before His disciples, so that the day will not "overtake" them. He does not hide from them how they are to be equipped: watchful, ready, armed, the lamps burning. The watchful servant is for none but his Lord; he has no care but the Lord's will; he knows no love but his Lord's. These are the elect. To them the day brings the third and greatest: the great redemption, redemption from all bondage, redemption forever.

Because such redemption is near, JEsus speaks when the world is in the

He strengthens the heart of his own not to be broken down also. It is spring; summer is coming, the Christ who brings the great redemption. "Yea, come, Lord JEsu!"

(Allgemeine Ev.-Luth. Kirchenzeitung.)

Spiritual and spiritual food.

Also to remember for Christmas gifts.

You have a body and a soul. Both body and soul need food if they are not to starve. The food for the body comes in through the mouth, and you can grow it in your field or buy it in the store. The food for the soul enters through the eyes or through the ears. The food for the soul that comes in through the ears is largely taken care of by your pastor. The soul food that comes in through the eyes is provided by Concordia Publishing House. Concordia Publishing House is the pantry or kitchen of the Missouri Synod.

The food of which the soul has need is twofold. If it is to be saved, it needs heavenly food. If it lives in this world, it also needs earthly food. Concordia Publishing House prepares both kinds of food. The heavenly food for the soul is the Holy Scriptures, the Bread of Life. All the substitutes or substitutes that men give out for it are hay, straw, and stubble, on which no soul is satisfied. Printing and distributing the Bible is one of the great chief duties which our Publishing House has undertaken.

The children of Israel could prepare the food of heaven, the manna, in various ways; they could bake it, fry it or boil it. It was always the same bread, and yet it had a different taste depending on how it was prepared. That's how we do it at the Publishing House. We bring heaven's food for souls to market in various ways: through hymnals, catechisms, biblical histories, edification books, devotional books, expositions of Scripture, doctrinal treatises in synodical reports, and through church periodicals. It is always the same food, but prepared differently. Edification books, devotional books and "Lutherans" or *Lutheran Witness*

should be found in every family. "Devotionless" Lutherans, "Lutheran"-less Lutherans should really no longer exist in our Synod, unless you read *Lutheran Witness in place* of "Lutheran".

The main thing for the food of the soul is that it is pure. It is already so in the earthly world. If one were to enter a kitchen in some inns and see how dirty everything is, we would lose our appetite. Now in the spiritual it is so, that a soul may devour the very filthiest, most ungodly stuff with eagerness and comfort, until the soul is converted, and then says, "We are disgusted with this loose food." Then it desires pure food, which nourishes to eternal life. And it is for this very purpose that Concordia Publishing House is built, that we may have a kitchen where pure, wholesome, nourishing food for the soul is to be had.

As long as the soul lives in this world, it also needs earthly food. The spirit must have nourishment. When men are blind, deaf, insensate, they can live, but what a poor life that is! The spirit wants to hear, see, taste, feel what is going on around it. That is why we also supply spiritual food. We begin with the children and print picture books of all kinds for them; for the school children we supply the school books and for the youth all kinds of youth books.

For older people we print all kinds of other books: pictures of the church and the world, books about lodges and about evolution. Our menu is indeed so many hundreds of pages long that everyone should find something on it that pleases him. We have food that is easy to digest and food that is harder to digest because it is written in the language of scholars. Right now there is another fine, useful book in the works. This is the *Concordia Cyclopaedia*, to which the material has been added in recent has been brought here for years.

Concordia Publishing House is owned by the Synod. It is your business, dear readers. We at the Publishing House are but your servants, whose whole endeavor is to serve Christians with wholesome food, and, if possible, to meet their wants. Judgment Day will make manifest what blessings have gone forth from our Publishing House.

E. E.

From Germany's need and help.

From D. Th. Nickel in Wittingen, Hanover, the President of the German Confessional Church (Free Church), the following letter has been addressed to our New York Relief Committee, but it is addressed to our whole Synod. It contains heartfelt thanks and an urgent request. We therefore pass it on to our large circle of readers with our strong support. What is said in this letter is confirmed to us by communications from Germany, which come from quite different circles.

Wittingen, Hanover, November 3, 1925.

To the American Lutheran Board for Relief in Europe in New York.

Beloved brothers!

On the occasion of our last Synod in Hamburg, we remembered the generous support which the brethren in America have given to our poor people and to the needy in our congregations. In the name of our synod I would like to express my heartfelt thanks for all that you have done for us. You have relieved much need, dried many a tear, and helped many thousands in their great poverty and misery. Be assured that the many prayers in which the poor have remembered you before God will not go unheard, but will prove a source of rich blessings to you. May the Lord bless you with many spiritual blessings in heavenly goods for all the love you have shown us!

At the same time, the Synod asked you not to discontinue support altogether, if possible. The coming winter will bring hardship for many thousands in a way that we have hardly known before. The prices of foodstuffs are incredibly high. And there is an unprecedented shortage of money. Banks are charging fifteen to eighteen percent interest and granting only very short-term loans. Industry is stagnating and downsizing. Where in the Krupp factories, which I recently visited, three thousand used to work in one workshop, there are now barely three hundred employed. The loyal, graying workers cannot be paid their pensions. The country people can get no money for their produce. One business after another files for bankruptcy [insolvency]. Suicides are increasing as a result of the sad financial situation, so that only the

one question moves all people: what will happen if the conditions do not change?

On the other hand, the people live blindly into the day; they stagger, as it were, toward the abyss, and yet one pleasure follows another. The little that is earned is consumed and wasted. Few still think of saving, for they have lost all confidence in the government, which has allowed the whole people to be impoverished, or which, by immense taxes, is still taking away from the people what they have. Nevertheless, the people must learn to help themselves. It should not and must not rely on the help and support of others. Foreign countries, especially America, have done a lot, a great deal, and one cannot expect this to go on forever. But still there are those who, for the time being at least, should still be supported, such as our children's home in Sperlingshof, the old people's home near Berlin, the recreation home in Sterkrade and Flensburg, if possible, the boarding school in Misdroy, and the poor of our congregations, especially in the large cities. We would therefore be heartily grateful if you would support us here and there with food for the coming winter. I am not talking about support for all charitable institutions, but only for those that are closely related to us, as well as for the poor who are supported in or by our communities. It would be wise if all support went through your hands over there and through the hands of our committee here. In recent years it has happened repeatedly that people have been supported from over there who have turned out to be bitter enemies of the Free Church here.

Once again expressing our heartfelt thanks for all the love you have shown us, and wishing you God's rich blessing, I remain

Your bonded in the Lord

Th. Nickel.

I send you a heartfelt thank you from the children and old people in Sterkrade.

Advent and Christmas in song.

No festival of the year is surrounded by such a fragrance of poetry, such a wreath of songs, as the feast of Christmas. It is not only the day of the Saviour's birth, no, the joy that emanates from the feast of Christ also illuminates the time before Christmas, the time of the Saviour's approach, the time of the "blessed Advent".

Full of urgent admonition sounds Valentin Thilo's

With earnestness, O children of men, behold this time!

to our hearts, as John the Baptist once preached repentance to the people of Israel, "for the kingdom of heaven is at hand."

Paul Gerhardt's Advent songs are tuned to a completely different tone. His songs sound like restrained jubilation and quiet certainty.

How shall I receive thee,

And how do I meet you? and the

Why will you stand outside, blessed of the Lord?

The former, in addition to Weißel's

Open wide the door, open wide the gates, The Lord of Glory is coming!

Probably the best known Advent song.

And how it sounds and sings around the holy night! It is the "time when all angels sing for joy". We all know

It is inseparably connected with the celebration of the holy night, just like Luther's lovely song "Vom Himmel hoch, da komm' ich her". It is hard to think of a more tender Christmas carol than the delicate, lovely "Vom Himmel hoch, da komm' ich her".

A rose has sprung from a tender root.

Paul Gerhardt's whole rich spirit is revealed in his Ich steh' an deiner Krippe hier,

O Jesulein, mein Leben,

with the touching verse:

Take away the straw, take away the hay, I will fetch me flowers,
That my Saviour's bed may be of roses and violas;
With tulips, carnations, rosemary From beautiful gardens I will
sprinkle him From above.

A Latin Marian hymn lent the melody to the universally known

O merry, O blessed, grace-bringing Christmas time!

These songs are all common property of the Christian people and have become dear to them; for it is intimacy and spirit that flow towards us from them.

An Advent voice from the dark ages.

How beautiful art thou in the sight of all the angels, O Lord JESUS, born from everlasting before the morning star, the radiance and likeness of the Father! How glorious also art thou unto me, when thou didst put off this thy adornment! For when thou didst unclothe thyself, when thou didst hide the rays of thy unfailling light, then goodness shone brighter, love shone stronger, grace shone mightier. How beautiful a star hast thou risen for me from Jacob, how lovely a blossom hast thou sprouted from the root of Jesse, how pleasant a light hast thou visited me, O Exit from on high! How one must marvel when one remembers thy heavenly attributes, how they are manifested in the conception of the Holy Spirit, in the birth of the Virgin, in the purity of thy life, in the streams of thy teaching, in the flashes of thy wonders! And how brilliantly, O Sun of Righteousness, dost thou emerge from the heart of the earth after thy setting! How gloriously dost thou return, O King, in thy resurrection garments to the heights of heaven! All my bones speak: O LORD, who is like thee?

(Bernard of Clairvaux, f 1163.)

Good advice for the Advent and Christmas season.

For those who want to celebrate the Advent and Christmas season properly, here is some tried and true advice:

Believe with all your heart that great joy has come to you. Do not spoil this holy time by worrying and fretting. Even though God's hand has laid a heavy burden on you, let your heart be full of peace, your eyes full of joy, and your mouth full of laughter. In this way you will honor your Father in heaven and show that you are a Christian and not a pagan.

If you often find it difficult to be of good cheer, there are all kinds of ways to make your heart cheerful. For example, there are the Christmas carols. All you families, sing in this



A Reformation Festival Celebration in China.

Wherever the Lutheran Church is on mission by God's command, it is also appropriate for Christians to hold a memorial service on the Feast of the Reformation to praise and thank God for what He has accomplished through D. Martin Luther. In Hankow, where the number of Christians from our various chapels amounts to several hundred, a Reformation feast service was already held last year for all Christians. The second celebration this year took place on Saturday evening, 31 October, in the Hsi Tsi Kai Chapel, which is outside the concessions in the Chinese part of the city and is the only chapel with enough space to accommodate the Christians.

Preparations for the celebration had already been made. An order of service was made and printed, with a picture of the Reformer on the front, the liturgy of the celebration on the inside pages, and ten of the most important points about the Reformation on the back.

Already the drive to the Hsi Tsi Kai Chapel was very interesting. In the afternoon horse races had taken place at the Race Club and the streets were teeming with people returning from there. Part of the way to the chapel leads through the main part of Hankow. The Chinese love, among other things, electric lighting, and hundreds of electric bulbs are attached to all large and small buildings, so that the Chinese streets at night, with their thousands of lights, the hurrying crowds of people, the many jin rickshaws and carriages, the dust and noise, have a very powerful effect on the mind.

You can't drive to the door of the chapel. You have to get out and walk a distance. And walking at night in the Chinese part of the city has its difficulties. There are few cross streets. It almost seems as if everyone had built a special street to his own door, and finding one's way through this maze is by no means easy. We did not know the way very well anyway, and so it happened that we lost our way and, after stumbling through several narrow, dark streets, did not come upon the chapel, but against a solid wall. The Chinese children who were sitting on the steps outside soon realized that we had lost our way, and when we started to walk back we had a whole crowd behind us, who accompanied us with shrill laughter and loud shouting. The grown-up Chinese were of course laughing their heads off. But we soon managed to find the chapel by asking questions.

When we entered the chapel, we found it very beautifully decorated and filled to the door. Even outside, people had climbed up to the windows and looked through the bars into the hall. The celebration opened with the song "Allein Gott in der Höh' sei Ehr", which was very well received.

was sung. This was followed by the usual festive liturgy, sung by Missionary Riedel, then a passage of Scripture, then the so-called great faith, and finally the sermon.

By the way, the liturgy that we normally use in our German services and in the celebration of the Lord's Supper has now been translated into Chinese, and the regular services are conducted accordingly. With some students, the sung collect sounds a bit rough, or the congregation's response to the antiphons a bit coarse. And a long Amen, like the one to the Lord's Prayer in the Communion liturgy, still sounds like so many drumbeats. But it works, and in some chapels quite significant progress is already noticeable.

Meeting Big Anniversary ' Church Reforming Luther
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會德路道音福夏陽

The front of the Chinese order of worship on the Feast of the Reformation.

What the individual Chinese characters mean, our missionary has written with the typewriter in the wording and in English translation under it.

The sermon was preached by a student, Sheng Wen En, on Is. 60:2, on the basis of which he pointed out the spiritual darkness that prevailed under the papacy and then showed how through Luther the light of the pure, clean gospel has been put back on the lampstand. The heresies of the Catholic Church have been greatly pointed out, and it is well to do so now and then here in China, since the Catholic Church is strongly represented here. With its many self-denying missionaries, its large churches, schools and hospitals, the Catholic Church has "face" here, which makes a great impression on the Chinese. In his warning against this seduction, the preacher used the following example: If you want to catch rats, you put a bait in the trap. This is

It is good to eat in itself, but whoever eats it, death strikes. And so also the outward greatness and glory of the Catholic Church is a bait that attracts many people and then deprives them of faith and blessedness. The dangers and difficulties under which Luther, with God's help, continued his work were explained, and then the glorious victory of the gospel, which the Lutheran Church has now brought to China, was shown.

The sermon was followed by the song "Isaiah, to the prophet, this happened," sung by the middle school students.

On it, forty pictures from the life of Luther were shown with the electric lantern. Each picture was preceded by a written explanation, written on panes of glass, inserted into the lantern, and thus thrown on the screen of light. In a chapel in the Chinese part of the city, where there are twenty kinds of strange, piercing, and disturbing noise on all sides, one must use every art to get the word to the man at such a gathering.

When on the curtain D. Luther stood before the Diet of Worms, the great Reformation hymn, "Ein feste Burg ist unser Gott," was sung by the whole assembly, which is as glorious in the Chinese language as in the German, and which was also mightily and strongly sung by all. The school children had practiced it well beforehand, and the singing of this song of triumph was truly moving. Then the remaining pictures were shown, and with the festive liturgy the celebration was closed.

Our Reformation celebration was a benefit and blessing for the Chinese Christians and also for the missionaries. Pray for us, dear readers, that the word of the Lord, the gospel, which D. Luther brought back to us, may also run and be praised here in China as it is with you!

Hankow, China.

J. A. Fischer.

To the ecclesiastical chronicle.

From our Synod.

An Academic Nicaea Celebration commemorating the great, important, general church assembly held at Nicaea in Asia Minor 1600 years ago was held at our seminary in St. Louis on December 15, just as many of our congregations will hold such a special worship celebration on the Fourth Sunday of Advent (December 20). At the celebration in the seminary auditorium, which was attended by the faculty and students of the institution, as well as pastors from the city, D. W. H. T. Dau delivered an address in English on the history and significance of the Council of Nicaea, D. F. Pieper, in a Latin address, emphasized the importance of the Nicene Confession in opposition to the Modernism of the present day, and Prof. W. Arndt then read this glorious Confession in the language in which it was originally made, the Greek, and Prof. J. T. Müller in the English translation. These speeches and lessons were framed by the Scripture lesson John 5, by appropriate prayers, and by songs of the student choir as well as of the whole assembly, accompanied by Mr. E. Seuel on the organ. Especially the songs all emphasized the doctrine of the Holy Trinity and of the eternal divinity of the Savior who came into the world at Christmas. The whole celebration was transmitted to other circles through our radio station. L. F.

Our foreign visitors are now on their way back to their present homeland. Fr. Dr. H. Koch from the Free Church of the

He came over in August and gave lectures at synods and conferences and in front of congregations and associations. He gave lectures at synods and conferences, and before congregations and associations, and presented a vivid picture of the ecclesiastical conditions in Germany, and thereby certainly increased and strengthened the interest in our European fellow believers. He came from the Wisconsin Synod and studied at its institutions, then went to Germany in 1913 to continue his studies, stayed over there during the whole war time and always served the Free Church in addition to his studies and finally followed the call of the oldest Berlin congregation of the Free Church. He then visited his American home again as early as four years ago. - Likewise, Prof. M. T. Winkler of the Institution at Adelaide, South Australia, by many lectures back and forth in our Synod, has brought us closer to our Australian sister Synod. He is originally from our Synod, and was educated in our Institutions, but has now served the Church there for twenty-two years, first in New Zealand, and then in Australia. He returned to his American home for the first time early this year, and is now on his way to Australia to rejoin his work. - The institution at Adelaide, which is both a college and a seminary for preachers, will be enlarged, and will not only release preachers into the ministry every three years, but every two years. Therefore a new teacher has also become necessary, and our Rev. H. Hamann, of Pittston, Pa. who has been for a number of years first pastor in our Synod and then missionary in India Ivar, has received and accepted the call to Adelaide, and will leave for Australia from San Francisco in January. Through such visits and callings, the bond that binds us to our sister synods in Europe and Australia is greatly strengthened. But it should also be mutual, and when the time and occasion are right, members of our Synod should visit not only Europe, but also far-off Australia, for the mutual refreshment and strengthening of our brethren in the faith. L. F.

Experiences from New Mexico. In the "Lutheran Messenger of Kansas" we read the following incidents in the distant state of New Mexico, which may serve as encouragement to others: A Lutheran moved from Kansas to Ray, N. Mex. He looked around for fellow believers, but could find none. At last he put a notice in the paper, which read something like this: "The undersigned, a Lutheran, would like to make the acquaintance of fellow Lutherans." Immediately a number of such presented themselves the following day. He then also learned that regular preaching was being done by one of our pastors in the country near Ray, and thus found his way to the Lutheran service.

A New Mexico pastor reported in October to the synod of the Kansas district, of which New Mexico is a part, that he had seven young people who came thirty-five miles to worship, and who had not yet missed a service since their first visit of February 1. L.F.

Of our radio station the "Lutheran Church Gazette" of the Ohio Synod writes as follows: "In establishing this radio station in Concordia Seminary at St. Louis, Mo. the Missouri Synod has done a great service to the Lutheran Church in this country, and indeed to all American Christianity. When one compares the Christian lectures, the Lutheran sermons, and the church music of the programs of this station with the productions of other Nadi stations, mau easily appreciate what a blessing this Lutheran station is to our people. The management of the station has issued a handsome pamphlet with the complete monthly program, which is sent free of charge. Write to Station KFuo, Concordia Seminary, St. Louis, Mo. " L. F,

The important work of our Walther League. The blessed work of our youth league, the Walther League, is well known to all readers of The Lutheran. In the Christian spirit, under the guidance of the pastors and teachers of the individual congregations, and with their permission and support, it seeks to instruct our youth to place themselves in the service of God, to diligently pursue God's Word, and to care for the spread of the Kingdom of God, both in this country and abroad. By God's grace, at the head of this association are zealous and above all Christian-minded men, who have made it their life's work to serve our youth by word and deed. The terrible spread of the lodges among the young people of our country, the many dangers which threaten them everywhere, the special difficulties which confront our work in the present time, make the work of the Walther League very desirable.

How the Walther League serves the youth of our church is shown, among other things, by the "travel advice" it gives to young people who have to leave home. We read there: "Never travel to a foreign city without having made arrangements to be met by Lutherans. Before leaving, consult with your pastor and the secretary for hospice services. One should also take the Lutheran calendar with him on the trip. If in need, contact the nearest Lutheran pastor in our synod. One never asks strangers for advice. Be cautious in the use of taxicabs and inquire first before moving into an inn. One attends Lutheran services, reads one's Bible, does not forget daily prayer, takes one's Savior with one on one's travels, commands God in everything, and writes home and to one's pastor at least once each week. Nor neglect, if one wishes to stay in a city for a long time, to have a certificate issued that he is a member of a Lutheran congregation, and join an association of the Walther League as soon as possible."

When you realize how many members of our congregations are lost to us through removal, you will soon realize how necessary this advice is. J. T. M.

More readers. In the "Ev.-Luth. Kirchenblatt für Südamerika" we read: "Our district paper enjoys a growing readership. Six years ago it had only about six hundred readers in Brazil; now it has over fifteen hundred, to which must be added about four hundred foreign readers, so that the total number of readers is now about nineteen hundred. This is a great success. The steady growth of the readership shows that our communities appreciate the paper. It is also a blessing in every home where it is read. Certainly there are still many homes in our congregations where the "Kirchenblatt" has not yet found its way into. In this jubilee year" - twenty-five years ago we began our church work in Brazil - "every congregation should therefore make it its task to bring the Bulletin into every home connected with the congregation. If one has not a better way of doing this, a committee could be elected in each congregation, which would go from house to house, and, where it found a house where the paper was not read, cause the family to order the paper. Let us make an attempt this year to increase the number of readers by a considerable one!"

Because this magazine often brings very important news from our mission field in Brazil, which is also of interest to Christians in North America, we are once again calling attention to it. Our brethren in Argentina have their own magazine which brings special news about this field and which is published with

is edited with great diligence. Where both papers are read, the right interest in the work in South America will not fail to appear. We would also like to refer the readers of the "Lutheran" to our beautiful "Mission Dove" and our excellent *Pioneer*. Both missionary magazines offer useful reading material and make excellent Christmas presents. J. T. M.

Domestic.

"Born of Mary, the Virgin." Thus the Christian Church confesses in the Apostles' Creed, and not merely in passing, but as a most important sentence, as a grave part of her faith. This fact is called attention to by a change sheet, emphasizing how this very sentence is contested by modern, free-minded scoffers, indeed, how nowadays even those who call themselves Christians think that this sentence can be deleted from the Creed. But why must we insist on the phrase: "Born of Mary the Virgin"? First, because this phrase is scriptural truth. God's Word explicitly teaches that Jesus Christ was born of a virgin. The evangelist Matthew tells us: "Now all these things came to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, a virgin shall conceive, and bear a son, and they shall call his name Emmanuel; that is, God with us," Matt. 1:22, 23. Let us notice the words: "which was spoken by the Lord through the prophet"! Then the Lord declares to Joseph, "That which is born in her is of the Holy Ghost," v. 20. And why this is necessary is indicated by the words, "She shall bring forth a Son, whose name thou shalt call Jesus: for he shall save his people from their sins," v. 21. Here the Holy Ghost gives the lie to all modern unbelievers. They lie against the plain word of God when they say Jesus was a natural son of Joseph. And that they lie in this way is because they do not want a Saviour to save them from their sins. They want to be their own saviors, they want to redeem themselves by good works. Jesus is only to be an example to them of how they should live.

All those who deny the virgin birth of Jesus Christ are not only blind Gentiles, but also falsifiers of the word of God and blasphemers. John warns us: "Every spirit that confesseth not that JESUS CHRIST is come in the flesh is not of God", 1 Joh. 4, 3. The same John also writes: "Little children, let no man deceive you." 1 Joh. 3, 7. J. T. M.

From the mouths of young children and infants. Through the ecclesiastical press there has been of late weeks a report of a peculiar Bible class conducted with great success by a New York advocate named James E. Bennet. This class differs from other so-called "Bible classes" in that Bennet is engaged therein chiefly in the teaching of the main points of Christian doctrine, and holds a public examination after the lessons have been completed: Classes, he holds a public examination. Three things have become apparent in the course of his experience with this class. First, although no one has been compelled to join the class, the attendance has been a very good one. There have always been between one hundred and two hundred students in his class. Secondly, the pupils have shown a beautiful knowledge of the principal doctrines of the Christian religion. Their answers in the public examinations have often been surprisingly good. Finally, out of this Bible class have come church members who really participate in church affairs with understanding and faithfulness. Similar classes will therefore probably be established in other communities within the Sunday School.

To us Lutherans, this experience is nothing new. We have our confirmation classes in which our children are thoroughly instructed in God's Word. It is a matter of course for us that we only accept people as members of our congregations if they can give an account of their faith. We have also made the experience that, as a rule, our children find the instruction in God's Word most interesting. We therefore continue to insist on thorough instruction of those who are received into our congregations. In many church communities in this country, things have been different up to now. They did not insist on thorough religious instruction for the children, emphasizing that the children did not yet have the right interest in the doctrine. Revival services were then held, and whoever confessed Christ as his Saviour in the great excitement was recognized as a member of the congregation. Now one gradually comes to the conviction that the church is not served in this way, and in these circles, too, one begins to instruct the children more thoroughly before admitting them into the congregations. Especially the more earnest Christians realize that the children must be instructed in God's Word. We welcome this growth in knowledge and let it serve as an incentive to be all the more diligent in teaching the main points of Christian doctrine. Not only the congregations as such, but also the individual parents must assist their pastors valiantly in this matter.

J.T.M.

Mary the Patroness of the United States. The Catholic weekly "America" recently published an article in which Mary is praised as the patroness of the United States. At the end of this idolatrous, man-worshipping piece of work it says: "In 1846 the Fathers of the First Council of Baltimore asked the Holy Father to make Mary the principal patroness of the United States, and this request was granted on February 7, 1847. May Our Lady now teach us to love her as she loves us, and inflame our cold hearts to a stemming love for her Son! Let us also ask her to draw her other children, our non-Catholic fellow-citizens, to her mother's heart, and to keep our whole country in the paths of justice!"

We Lutherans do not join in this prayer. Mary is only dear and worthy to us as a fellow Christian and a humble servant of Jesus. We do not know her as a patroness. We have our Lord Jesus, whose mighty, gracious arm guides the reins of world government. His is the kingdom of power, in which all the world is subject to Him. "He is before all, and all things consist in him," Col. 1:17. "He bears all things with his powerful word," Heb. 1:3. His is the kingdom of grace, wherein he draws us to himself by his gospel, John 12:32. His is the kingdom of honor, and we have in His word the comforting promise, "The Lord shall deliver me from all evil, and shall help me out unto His heavenly kingdom," 2 Tim. 4:18. Our answer to the Roman worship of Mary is, as often as we pray the holy Lord's Prayer, "Thine is the kingdom, and the power, and the glory, for ever and ever. Amen." It is significant that Catholics never join in praying this glorious praise to God!

J.T.M.

No developmental teaching in the schools. All references to developmental teaching must be deleted from textbooks used in public schools in the state of Texas. So ruled the school board of the state. A bill of exchange remarks: "Since the adherents of the doctrine of development have declared it to be a religion, it is proper that it should be

is kept out of the schools of the state, as is done with other religions. Every reasonable American will agree with this decision. Of course, the prophets of unbelief will now raise a great hue and cry about the fact that their after-science is being treated so lightly. He, of course, who does not want to know anything about the personal God who has called all things into existence through his word, may regard the forces of nature as his God and pay them reverence; but he should not seek to inculcate his delusion in the youth at the expense of the state, as has often been done."

"An appeal has now been taken from the judgment rendered in the Scopes case at Dayton, Tenn. The Governor of the State of Tennessee, however, is determined to preserve the right of a State to determine what shall be taught in the schools."

"In the face of today's efforts to eliminate the personal God from the world, the angel's message must be proclaimed ever more loudly and forcefully: 'Fear God and give him glory, for the time of his judgment is coming. And worship Him who made heaven and earth and sea and the fountains of waters!'" Rev. 14:7.

J. T. M.

Life without God's Word. In Cincinnati the other day two young boys, sons of wealthy parents, took their own lives. They left behind some notes on which they had remarked that they were convinced that life was not worth the trouble expended upon it, and the great sacrifices that must be made in order to really get on in this world. Another fool recently put an end to his life because he had lost at various games with his wife. Examples of a similar nature appear constantly in the daily papers. For petty, unworthy reasons one commits suicide and thus plunges into eternal punishment in hell. What may be the cause of this very sad phenomenon? Nothing else than that one despises God's word and stifles the voice of conscience. The frequent suicides of our time also admonish us to stop with the preaching of God's word, in season and out of season.

J. T. M.

Abroad.

Stones instead of bread. How Socialism is working on the de-Christianization of the youth in Germany is attested by the following two stanzas. They are taken from songs distributed some years ago as "substitutes" at Christmas time in the Brunswick schools, from whose general instruction all Christian songs are banned. The stanzas read:

O joyous, O blessed solstice of the wretched season! Light that was lost, is born again, Now penetrates again through darkness.

Silent night, holy night!
All around splendour of lights; In the hut only misery and want,
Cold and desolate, no light and no bread, Poverty sleeps on straw.

To this the "apologist" rightly remarks: "That means offering stones instead of bread to truth-hungry children's souls. It means educating German youth to paganism!" It is clear, Germany can only recover when she returns to God and His Word. However, there are still thousands in Germany who sing a different "O du fröhliche" and "Silent Night." These are the quiet believers in the country, who let little be heard of them, but are dear and worthy to God and to us.

J.T.M.

The doctrine of the eternal damnation of unbelievers. A few months ago, when the so-called House of Laity of the Episcopal Church in England was engaged in the examination of their Prayer Book, called the *Book of Common Prayer*, dealt with

it is also the sentences in the Athanasian Creed, which promise eternal life to the believers, but threaten the unbelievers with eternal damnation. The sentences in question read: "And in his (Christ's) future all men must rise again with their own bodies, and must give account of what they have done; and they that have done good shall go into everlasting life, but they that have done evil shall go into everlasting fire. This is the right Christian faith; he that believeth not the same firmly and faithfully cannot be saved." (*Concordia Triglotta*, p. 34.) A certain C. Marston described

This passage as the most terrible saying that had ever been done in the history of the world, and demanded that it be stricken out. He commented that this passage did not belong in a book that claimed to contain the gospel of the salvation of sinners. Condemnation, he said, was as untimely as it could be. If heretics were no longer burned on earth, should they be delivered to the much worse fire? Many agreed with this view and thought it was high time to protest against this "damnation clause".

The scriptural statement that those "who have done evil," that is, those who have not believed in Christ, "shall go into everlasting punishment," is indeed "the most terrible saying that ever was made in the history of the world. But this sharp sermon on the law was preached by the very One who preached the sweetest gospel, namely, our Saviour Jesus Christ. He said, "And they (those on the left hand of Christ at the last day) shall go into everlasting torment, but the righteous into everlasting life," Matt. 25:46. The same Saviour also commanded His disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark 16:15, 16. Our highly praised Saviour clearly preached both law and gospel, with strict distinction of these two doctrines, and made it the duty of his church to do the same. The "awful saying," therefore, belongs in a book which claims to contain the gospel of the salvation of sinners, though unbelieving, freethinking, and other godless people may take offence at it. For the law also is God's word, which Christ had in mind when he said to his disciples, "Teach them to observe all things whatsoever I have commanded you." Matth. 28, 20. J. T. M.

The First Christians in China. A change sheet reports: "It was known from Chinese sources that the Nestorians (Syrian Christians) founded the first Christian mission in China in 635 and maintained churches and monasteries in the country for about two hundred years. Of direct witnesses to their presence, however, nothing was to be found except the famous inscription stone of Hsiangfu. In 1906 Professor Pelliot found a fragment of a Nestorian hymn in the province of Kansu. Now there has appeared in the Beijing art trade a representation of a Nestorian priest of ancient times in full ministerial dress. By this picture of a Syrian Christian, with which at the same time a converted Chinese is represented with the palm branch in his hand, traces of this earliest Christian mission are proved for the first time in the fine arts."

That even to the Chinese the gospel was preached in so early a time, though not altogether purely and loudly, testifies

of the great missionary zeal of the ancient Christians. When the gospel began its victorious course through the world, it reached far more nations than is usually thought. But how much more should God's Word be preached in all the world today, now that doors and gates are open to us! But it is a warning to us that in so many places where the lampstand of the Gospel once burned brightly, the night-darkness of paganism now reigns. Through the unbelief of men the lampstand of the Word of God is overturned. J. T. M.

New Bibles for the Philippines. Before the great earthquake in Japan in 1923, Bibles were printed in Yokohama, the capital of that country, in the various dialects of the inhabitants of the Philippine Islands, and were sent from there to all parts of that vast island empire. By the earthquake all the plates and thousands of Bibles and parts of Bibles already finished were destroyed, so that the Philippine branch of the American Bible Society was faced with important money questions. Now the secretary of the Society, Mr. G. B. Cameron, can report that seven committees are already engaged in reviewing and improving new Bible translations in all the dialects of the Philippines, and that thousands of Bibles are being made with typesetting machines and plates in Manila. "God's word is not bound," 2 Tim. 2:9.

J. T. M.

From Far and Time.

"Weather Making." A change sheet reports, "Experiments in fog and cloud control have lately been organized at the suggestion of the American Government with steadily increasing success, and have produced results of the greatest importance. One process in particular, invented by Dr. Bancroft of Cornell University in association with Dr. Warren, the noted aeronaut, has proved very successful. The procedure is as follows: Aircraft hurl electrically charged sand at the masses of fog or clouds to be combated by means of special control devices, whereby the clouds visibly dissolve, the effect being particularly surprising on thunderclouds. In the case of a severe thunderstorm, which was encamped over a bay, a single attack on the clouds was sufficient to make the thunder and lightning cease at once, and to bring on a gentle rain. About eighty pounds of sand, electrically charged to 15,000 volts, is sufficient to annihilate a cloud two English square miles strong in about ten minutes. The experiments made justify great expectations. The possibility of clearing fog over ports, large points of traffic, or aerodromes, is of the greatest importance. It would be of still greater importance if it were possible to control natural irrigation by regular downpours, and to convert into fertile lands the desert-like stretches of country now found all over the earth."

The article concludes with the words, "Man has already made the sea and the air subservient to himself; now he will lay his hand also on the clouds, that they also may serve him at his bidding. Nature he may master, but his heart he is not able to renew, nor to free himself from sin." The last thought is very important. With all the great achievements of modern times, man remains spiritually what he has been since Adam's fall, namely, a miserable sinner who neither can nor will free himself from sin. But if this report should be true and the control also of the clouds should become possible, then this is through God's gracious

God is truly a friendly, kind God, even after the fall of man and despite the ungodliness of the children of men, He lovingly puts His magnificent nature at their service. We should acknowledge this kindness and thank Him from the bottom of our hearts.

J.T.M.

A miraculous work of God. "I thank thee that I am marvellously made: marvellous are thy works, and my soul knoweth them well," Ps. 139:14. Thus the psalmist praises the Creator of all things, especially because of the creation of man. Wonderful is the soul of man; but wonderful is also his body. Before the Triune God created the crown of creation, man, He first, speaking humanly, thought carefully about it and took counsel with Himself. "God said, Let us make man in our image, after our likeness. And God created man in his own image, in the image of God created he him," Gen. 1:26, 27. "And God the LORD made man of a lump of earth, and breathed into his nostrils the breath of life. And so man became a living soul," chap. 2, 7. Scholars have now calculated that the average human body contains the following ingredients: 10 gallons of water, 24 pounds of carbon, ounce of iron, 7 pounds of lime, 1. 8 pounds of phosphorus, ^5 ounce of sugar, 1. 8 ounce of salt, 112 cubic feet of oxygen, 60 cubic feet of nitrogen, 561 cubic feet of hydrogen, 1/10 drop of iodine, and 10 ounces of other elements, such as potash, fluorine, sulphur, and magnesium. This mixture of substances is, in the judgment of one scholar, one so wonderful as to destroy an all-wise Creator's foresight and the delusion of the doctrine of evolution. The various elements are finely proportioned so that only in this composition do they bring about the well-being of man. Increase and decrease of the individual elements cause illness and finally death. Wonderful is the work of Creation! But the work of preservation is also wonderful! J.T.M.

A Lutheran master.

I have just come from our church, where our Lutheran organist Edward Rechlin of New York gave one of his beautiful church organ concerts, mainly numbers by J. S. Bach, supported by our congregational choir, which also mainly sang our great Lutheran chorales by Bach, Philipp Nicolai and others, including the "King of Chorales": "Wachet auf, ruft uns die Stimme" in the setting of Praetorius and the "Queen of Chorales": "Wie schön leuchtet der Morgenstern". This reminds me of an omission. In the year now ending, the 175th anniversary of the death of the great Lutheran cantor, organist, and ecclesiastical composer Johann Sebastian Bach has been commemorated in many places. Born on 21 March 1685 in Eisenach, he died in Leipzig on 28 July 1750 after an outwardly simple life. There in Leipzig he spent the last twenty-seven years of his life as cantor at the Thomas School (Gymnasium) and university music director and developed his full creative powers, although he was tormented during the last years of his life by an eye disease that gradually destroyed his eyesight and finally caused him to go completely blind. And his great ability and versatile musical work, which is why the world calls him one of the greatest masters of all times, he put above all into the service of his church, the Lutheran Church. He is above all

other of the musicians and singers of the Lutheran Reformation. Most of his compositions are in the service of the Word, the Gospel. His notes want nothing more than to bring the text to life. And the text which he underlies his music shows clearly what moved his heart and what his music is meant to express artistically. The essence of the Lutheran Reformation was expressed in music by no one as it was by Johann Sebastian Bach, the childlike, pious great master.

And therefore his memory should also be kept fresh in the Lutheran church and his truly church music should be cultivated by Lutheran organists, singers and congregational choirs. The world holds him in high esteem. It is written from Germany that there has never been a time since Bach's death when such a demand, or rather longing, for his music has dominated wide circles. Bach societies were founded, and three-day Bach festivals were held. The church singing societies



Johann Sebastian Bach.

compete formally in the performance of Bach choral pieces. In Sweden, a German Bach Society travels through the country despite the winter cold and performs Bach's works. In France and Italy, the name Bach has never achieved such recognition as it does now. The so-called "St. Matthew Passion", in which Bach set to music the Passion according to the account of the Evangelist Matthew, with a moving interweaving of Lutheran chorales, is sung in the Catholic St. Stephen's Cathedral in Vienna as well as in the concert halls of Paris and London. In Roman circles it is sometimes even said that Bach was not Lutheran but Catholic.

Here in our country, the Bach performances that are staged annually in Bethlehem, Pa. by the Herrnhuter College there have been known and famous for years and attract many visitors there. This choir has also traveled to New York and performed one of Bach's great works. In Baltimore, a large symphony concert by the Philadelphia Orchestra recently began with Bach's chorale prelude, "We Believe All in One God," and one of our Lutherans there writes to us: "It was truly good to hear such a well-known Lutheran melody played by a famous Lutheran composer.

and large orchestras." Here in St. Louis, the most famous organ virtuoso rarely gives one of his public organ concerts, which are attended by many listeners, without playing a Bach fugue. And how the organist mentioned at the beginning from our own circles works in this respect is well known among us.

But especially worth mentioning is also a message from Chicago. There, a choir has been formed in our congregations that wants to practice Bach's chorales and cantatas and bring them to the ears of our Christian people in church services and elsewhere. And if one follows this example elsewhere, then also the musical arrangement of our church services, which definitely corresponds to biblical instruction, but should also always be kept churchly and dignified, will be mightily promoted. One rightly thinks at the outset especially of Bach's chorales and cantatas. Bach also wrote much beautiful ecclesiastical music, which is not easy for understanding and presents difficulties for execution. His great, glorious Passion music is beyond the capacity of most of our choirs, and to play a Bach fugue is not every organist's thing either. But Bach has created music for the whole church year through his cantatas, and many of them are neither too long nor too difficult for our choirs. And now his chorales, of which there are 389 numbers, which are beyond the ability of either any choirmaster or any choir. I am inclined to think that once the conductors go ahead and do not spare the effort, the choirs themselves would gladly follow and enjoy it. And certainly the congregations, who now have to "endure" many a solo and choral song, which is neither ecclesiastical nor at all beautiful, would be grateful for chorales in particular, as I know from much observation and experience. I am a great advocate of choral singing, especially on the part of a mixed choir, which by its male and female members represents all the members of the congregation, and therefore should not be in special dress (vested choir) after the Roman and Reformed manner. I am not very enthusiastic about solo singing in our churches, because it is seldom good and serves for edification, the songs sung often have little ecclesiastical character, and one usually understands very little of the words, which is an indispensable condition for singing in church - and for other liturgical reasons. But if one definitely wants to sing solo, Bach has also provided for this with his jubilant Pentecost song "Mein gläubiges Herze frohlocke, sing', scherze", with his tender, intimate "O Jesulein süß, o Jesulein mild" and other gems more.

Perhaps some of you who read and think about this reminder of Bach at the end of the year will feel as I do. Once I'm laid to rest, I don't want some mediocre solo sung by a tremulous or unintelligible voice, nor the too sentimental "Wo findet die Seele die Heimat, die Ruh'" or the equally too mushy "Nearer, My God, to Thee" or even the hazy "Lead, Kindly Light." But Valerius Herberger's "In meines Herzens Grunde dein Nam' und Kreuz allein" or Paul Gerhardt's "Wenn ich einmal soll scheiden, so scheide nicht von mir," both in the poignant four-part Bach harmony, or the even greater and more powerful, sadly far too little known, "Mitten wir im Leben sind mit dem Tod umfassen," composed by Luther and sung by the congregation - that is Lutheran text, Lutheran music, that is Lutheran chorale. L. F.

From Alsace.

The Evangelical Lutheran Charity Association of our Free Church in Alsace held its third General Assembly in Mulhouse on October 18. In the service which preceded the meeting, the undersigned preached on 1 Kings 17:16 and presented the loving deeds of the widow of Zarpeth as an example of true Christian charity. After completing some formalities, the president, Fr. Paul Scherf, gave his report on the activities of the association in the past year. Thanks to God's blessing we were able to care for 131 sick people in our sanatorium at Aubure during the last eleven months in 11, 575 days of care. The free board or price reduction which we were able to grant to quite a number of patients amounts to a monetary value of about 11,400 francs. The treasurer's report also bore witness to the blessing with which the Lord has so abundantly showered the work of our association. The quite healthy situation of our finances enables us to meet all our obligations and thus lays the foundation for further fruitful work. Due to the constitution as well as to certain changes, a new election of the entire committee had to be held, from which the following candidates emerged: Mr. H. Kreiß as President (in place of P. P. Scherf, who has taken a job in Leipzig), Mr. R. Hungerbühler as Vice-President, Mr. J. Kritter as Treasurer, Mr. F. Bachert as Secretary, and Messrs. F. Lehning and J. Reinhard and the undersigned as Assessors. The ecclesiastical service of our sanatorium was entrusted to Father F. Müller of Mulhouse. After discussing some less important business and deciding to hold the next annual meeting on November 1, 1926 in Lembach, the meeting was closed with the hymn "Now give thanks to God" and the prayer of the Lord.

In the retiring president, Fr. Paul Scherf, our association loses a man of special gifts and great loyalty. The sanatorium in Aubure came into being mainly through his organizational talent and was brought to its present height through his prudent and competent leadership. It is therefore to him, next to God, that we owe the success of our enterprise. This should be expressed once again at this point.

We ask our brothers in America to remember our work in their prayers and to support our sanatorium, where possible, also with earthly means. It is not only a matter of giving medical help to sick fellow men, but especially of using the opportunity to lead immortal souls to Jesus, the right physician of souls.

Adolf G. H. Kreiß.

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"There is a God alive after all!"

An experience from the city mission.

On the 24th of December our city missionary was wandering through the streets of Hoboken, N. J. There he met a five-year-old blond-haired boy in poor clothing. When the missionary had ascertained the boy's home, he was directed to a poor tenement house, where a night's lodging cost from 10 to 20 cents. He went in and found a German Lutheran family, husband, wife, and a little girl. Poverty, need and